

CLERUS DOMINI;  
OR,  
A DISCOURSE  
OF THE  
DIVINE INSTITUTION,  
Necessity, Sacredness, and Separation  
OF THE  
OFFICE MINISTERIAL.  
TOGETHER WITH  
THE NATURE AND MANNER OF  
its Power and Operation.

WRITTEN  
By the special Command of King *Charles* the First.

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A DISCOURSE

OF THE  
DIVINE INSTITUTION

OF THE  
SACRAMENT OF THE LORD'S SUPPER

IN THE  
CHURCH OF ENGLAND

AND  
OF THE  
SACRAMENT OF BAPTISM

IN THE  
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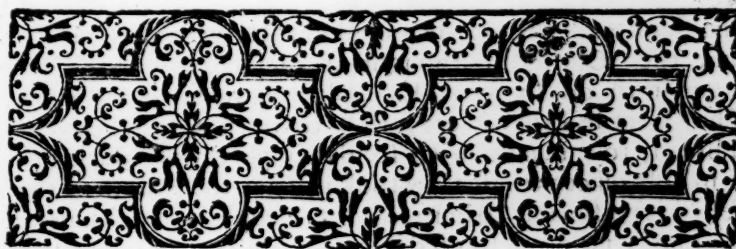
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THE  
Divine institution and necessity  
OF THE  
OFFICE MINISTERIAL.

SECT. I.



When severall Nations and differing Religions have without any famous mutuall intercourse agreed upon some common rites, and forms of Religion; because one common effect cannot descend from chance, it is certain they come to them by reason, or tradition from their common Parents, or by imitation; something that hath a common influence. If *Reason* be the principle, then it is more regular and lasting and admits of no other variety, than as some men grow unreasonable; or that the reason ceases. If *Tradition* be the fountain, then it is not only universal, and increases as the world is peopled, but remains also so long as we retain reverence to our Parents, or that we do not think our selves wiser then our forefathers. But these two have produced Customes and Laws of the highest obligation: for whatsoever we commonly call *the Law of Nature*, it is either a custome of all the world, derived from *Noah* or *Adam*; or else it is therefore done, because natural reason teaches us to do it in the order to the preservation of our selves and the publike.

But *imitation* of the customes of a wise Nation, is something lesse, and yet it hath produced great consent in external rites and offices of Religion. And since there is in Ceremonies so great indifferency, there being no antecedent Law to determine their practise, nothing in their nature to make them originally necessary, they grow into a *Custom* or a *Law*, according as they are capable. For if a wise Prince, or Governour, or a Nation, or a famous family, hath chosen rites of common Religion, such as were consonant to the Analogy of his duty, expresseive of his sense, decent in the expression, grave in the form, or full of ornament in their representment; such a thing is capable of no greater reason and needs no greater authority, but hath been, and may reasonably enough be imitated upon the reputation of their wisdom, and disinterested choice,

who being known wise persons, or nations, took them first into their religious offices.

3. Thus the Jews and the Gentiles used <sup>a</sup> white garments in their holy offices, and the Christians thought it reasonable enough from so united example to do so too. Example was reason great enough for that. The <sup>b</sup> Gentile-Priests were forbid to touch a dead body, to <sup>c</sup> eat leavened bread, to <sup>d</sup> mingle with secular employments during their attendance in holy offices; these they took up from the pattern of the Jews, and professed it reasonable to imitate a wise people in the rituals of their Religion. The Gentile-priests used Ring and Staffe and Mitre (saith *Philostrophus* :) the Primitive Bishops did so too; and in the highest detestation of their follies thought they might wisely enough imitate their innocent customes and Priestly ornaments, and hoped they might better reconcile their minds to the Christian Religion by compliance in ceremonies, than exasperate them by rejecting their antient and innocent Ceremonies: for so the Apostles invited and inticed Judaism into Christianity.

And *Tertullian* complains of the Devils craft, who by imitating the Christian rites reconciled mens mindes with that compliance to a more charitable opinion of the Gentile superstition: "*The devil intending to draw the professors of truth to his own portion, or to preserve his own in the same fetters he first put upon them, imitates the rites of our Religion, adopting them into his superstition. He baptises some of his disciples, and when he initiates them to the worship of Mithra, promises them pardon of sins, by that rite; he signes his souldiers in their foreheads, he represents the oblation of bread, and introduces representations of the resurrection, and laboriously gets Martyrs to his cause. His Priests marry but once; he hath his virgins, and his abstemious and continent followers: that what Christians love and the world commends in them, being adopted into the rituals of Idolatry, may allure some with the beauty and fair imagery, and abuse others with colour and phantastick faces.*"

De præscript. c. 40.  
Hujus sunt partes invertendi veritatem, quas ipsas quoque res sacramentorum divinarum in idolorum mysticis emulatu. Tinguunt & ipse quidam, utique credentes & fideles suos: expiationem de-  
votum de la-  
vacro re-promittit, & sic adhuc initiat Mithra: signat illic in frontibus milites suos, celebrat & panis oblationem, & imaginem resurrectionis inducit, & sub cladio redimit coronam. Quid, quia & summum Pontificem in unis nuptiis statuit? habet & virgines, habet & continentes. Qui ergo ipsas res de quibus sacramenta Christi administrantur tam emulante affectu exprime in negotiis idolatriæ. utique & idem & eodem ingenio gestit, & prout instrumenta quoque divinarum rerum & sanctorum Christianorum sensum de sensibus; verba de verbis, parabolam de parabolis, profana & amule fidei attemptare.

4. And thus also all wise men that intended to perswade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not be too violent, and the persons be more endeared by common rites and the relation and charity of likeness and imitation. Thus did the Church and the Synagogue; thus did the Gentiles both to the Jews and to the Christians; and all wise men did so.

5. The Gentiles offered first-fruits to their gods, and their tithes to *Hercules*, & kept vigils and anniversaries, forbad marriages without the consent of Parents, and clandestine contracts; these were observed with some variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reasonable, so these customes were more or less universal.

6. But when all wise people, nay when absolutely all the world have consented upon a Rite, it cannot derive from a fountain lower than the current, but it must either be a Command which God hath given to all the world: (and so *Socrates* in *Xenophon*, *Quod ab omnibus gentibus observatum est, id non nisi à Deo sancitum esse disendum est*) or a tradition, or a law

Lib. 4. de  
falsis & d. ff.  
Socr.

law descending from our common parents, or a reason derived from the nature of things; there cannot in the world be any thing great enough to take away such a rite, except an exprefs divine commandment: and a man by the same reason may marry his neareſt relative, as he may deny to worſhip God by the recitation of his praifes and excellencies; be-  
 cause reason and a very common tradition have made almoſt all the world conſent in theſe two things, that we muſt abſtain from the mixtures of our neareſt kindred, and that we muſt worſhip God by recounting and declaring excellent things concerning him.

I have inſtanced in two things in which I am ſure to find the feweſt adverſaries, (I ſaid, the feweſt; for there are ſome men which have loſt all humanity:) but theſe two great Inſtances are not atteſted with ſo uni-  
 verſal a tradition and practice of the world, as this that is now in queſtion. For in ſome nations they have married their ſiſters, ſo did the Magi among the Perſians: *μῆτρὶς δὲ Μαγῶν κατὰ τὸν καὶ ἀλλοδατῶν μῆτρους θύειν*, ſays *Tatianus* in *Clemens Alexandrinus*, and *Bardiſanes Syrus* in *Eusebii*. And the Greeks worſhipped *Hercules* by railing, and *Mercury* by throwing ſtones at him. But there was never any people but had their Priests and Preſidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the mysteries: and therefore be-  
 ſides that it is a reſeſſion from the cuſtoms of mankind, and charges us with the diſ-  
 reſpect of all the world (which is an incurioſneſs next to infinite) it is alſo a doing againſt that which all the reaſon of all the wiſe men of the world have choſen antecedently, or *ex poſt facto*, and he muſt have a ſtrange underſtanding, who is not perſwaded by that which hath determined all the world.

For religion cannot be at all in communities of men without ſome to guide, to miniſter, to preſerve and to preſcribe the offices and miniſteries: What can profane holy things but that which makes them common? and what can make them common more than when common perſons handle them, when there is no diſtinction of Perſons in their miniſtration? For, although places are good acceſſories to religion, yet in all religions they were ſo accidental to it, that a ſacrifice might hallow the place, but the place (unleſs it were naturally impure) could not deſecrate the ſacrifice: and therefore *Jacob* worſhipped upon a ſtone, offered upon a turf; and the Ark reſted in *Obed-Edom's* houſe, and was holy in *Dagon's* Temple; and hills and groves, fields and orchards, according to the ſeveral cuſtoms of the nations, were the places of addreſs: But a common perſon miniſtring, was ſo near a circumſtance, and was ſo mingled with the action, that ſince that material part and exterior actions of Religion could be acted and perſonated by any man, there was ſcarce any thing left to make it religious, but the attraction of the rites by a holy perſon; A *Holy place* is ſomething, a *ſeparate time* is ſomething, a *preſcript form of words* is more, and *ſeparate and ſolemn actions* are more yet; but all theſe are made common by a common perſon, and therefore without a diſtinction of perſons have not a natural and reaſon-  
 able diſtinction of ſolemnity and exterior religion.

And indeed it were a great diſreputation to religion, that all great and publick things, and every artifice or profitable ſcience ſhould in all the ſo-  
 cieties of men be diſtinguiſhed by profeſſors, artiſts, and proper miniſters; and onely religion ſhould lie in common, apt to be bruised by the hard hand of mechanicks, and ſullied by the ruder touch of undiſcerning and undiſtinguiſhed perſons; for although the light of it ſhines to all, and ſo far every mans intereſt is concerned in religion, yet it were not

7.

*Stromat. 3.  
 Lib. 4. prepar.  
 Evangel.*

8.



handsome that every man should take the taper in his hand ; and religion is no more to be handled by all men, than the laws are to be dispensed by all, by whom they are to be obeyed ; though both in religion and the laws, all men have a common interest.

9. For since all means must have some equality or proportion towards their end, that they may of their own being or by institution be symbolical, it is but reasonable that by elevated and sublimed instruments we should be promoted towards an end supernatural and divine ; now besides, that of all the instruments of distinction, the person is the most principal and apt for the honour of Religion ( and to make our Religion honourable is part of the Religion it self ) it is also apt for the uses of it, such as are, preserving the rights, ordering, decent ministration, dispensing the laws of Religion, judging causes, ceremonies and accidents ; and he that appoints not offices to minister his Religion, cares not how it is performed ; and he that cares so little, will finde a great contempt passe upon it, and a cheapness meaner than of the meanest civil offices ; and he that is content with that, cares not how little honour God receives, when he presents to him a cheap, a common, and a dishonourable Religion.

10. But the very natural design of Religion forces us to a distinction of persons, in order to the ministration ; for besides that every man is not fit to approach to God with all his *sordes*, and adherent indispositions ; an assignment in reason must be made of certain persons, whose calling must be holy, and their persons taught to be holy, by such a solemn and religious assignment ; that those persons being made higher than the people by their Calling and Religion, and yet our brethren in Nature, may be intermedial between God and the people, and present to God the peoples needs, and be instrumental to the reconveying Gods blessing upon those whose fiduciaries they are. This last depends upon Gods own act and designation, and therefore must afterwards be proved by testimonies of his own, that he hath accepted such persons to such purposes ; but the former part we our selves are taught by natural reason, by the rules of proportion, by the honour we owe unto Religion, by the hopes of our own advantages, and by the distance between God and us towards which we should thrust up persons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was most agreeable, not only to the constitution of Religion, and of our addresses to God, but to our meer necessities also, did in his glorious wisdom send his Son, and made him apt to become a mediator between himself and us, by cloathing him with our nature, and decking him with great participation of his own excellencies, that He might doe our work, the work of his own humane nature, and by his great sanctity and wisdom approach neer to Gods mercy-seat, whither our imperfections and sins could not have neer access.

11. And this consideration is **not** onely good Reason but true Divinity, and was a consideration in the Greek Church, and affixed to the head of a **prayer** as the reason of their addresses to God in

Ευχολ. In ordinat. Episc. Κύεν δ' εἰς  
ἡμῶν ὁ δὲ τοῦ μὴ δύνασθαι τὴν ἀνθρώπου  
φύσιν τοῦ τοῦ θεοῦ εἶδος σε υπανταχὲς εἶσαι,  
τῇ σὺ οἰκονομία ὁμοιοπαθεῖς ἡμῶν δι-  
δασκαλὸς κατὰ τὴν τὴν σὺν ἐκείνοις  
θεῶν ἐκ τοῦ διακρίναι σου δύσιν &c.  
π. σφ. οὐκ ἔστιν ὡς πῶς τοῦ λαοῦ σου, &c.

designing ministers in Religion. O Lord God, who be-  
cause mans nature cannot of it selfe approach to thy  
glorious Deity, hast appointed Masters and Teachers of  
the same passions with our selves, whom thou hast placed  
in thy throne, viz. in the ministry of the kingdom,  
to bring sacrifices and oblations in behalf of thy peo-  
ple &c. And indeed if the greatness of an employment separates persons  
from



from the *vulgus*, either we must think the immediate offices of Religion and the intercourse with God to be the meanest of employments, or the persons so officiating to receive their estimate according to the excellency of their offices.

And thus it was amongst the Jews and Gentiles before Christs time, amongst whom they not only separated persons for the service of their gods respectively, but chose the best of men and the Princes of the people to officiate in their mysteries, and adorned them with the greatest honours and special immunities. Among the Jews, the Priesthood was so honourable, that although the expectation which each Tribe had of the Messias was reason enough to make them observe the law of distinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they also might have the honour and portion of the Messias's most glorious generation; and for the Priesthood of *Aaron* it was *ἡγεσις ἐξαιρέτων, ἢ ἐπὶ γῆς, ἀλλ' ἐν οὐρανῷ*, saith *Philo*, a *Celestiall honour not an earthly, a heavenly possession*, and it grew so high and was so naturalized into that nation to honour their Priests and mystick persons, that they made it the pretence of their Warrs and mutinies against their Conquerours. *Honor sacerdotii firmamentum potentia assumebatur*, saith *Tacitus*, speaking of their wars against *Antiochus*; The honour of their Priesthood was the strength of their cause, and the pretence of their armes; and all the greatest honour they could do to their Priesthood they fairly derived from a divine precept, that the *Prince, and the People and the Elders, and the Synagogue, should go in and out*, that is, should commence and finish their greatest and most solemn actions *at the voice and command of the priest*; And therefore King *Agrippa* did himself honour in his Epistle to *Caius Caesar* \* I had Kings that were my ancestors, and some of them were high Priests, which dignity they esteemed higher than their Royall purple, believing that *Priesthood* to be greater than the kingdome, as God is greater than men.

12.

ἐρεῖς τὴν βασιλείαν τοῦ ἱεροσολύμοις ὡς δευτέρα ἰσχυρία πᾶσι τοῖς ἱεροσολύμοις, καὶ νομιζόντες ὅτι οὗτος ὁ ἀνθρώπων διαφέρει, κατὰ τὴν κατὰ τὸν νόμον τοῦτον, καὶ βασιλείας ἱεροσολύμων.

\* Πάππων καὶ ἑσπέρων βασιλέων ἐλαχούτων οὐκ ὀλίγων ἐλάττω ἀρχόντων

And this great estimate of the Ministers of their Religion derived it self from the Jewes unto their enemies the *Philistines*, that dwelt upon their skirts; insomuch that in the hill of God where there was a garison of the *Philistins*, there was also a colledg of the Prophets newly instituted by *Samuel* (from whom because he was their founder *S. Peter* reckoned the ordinary descent from *Samuel*) unharmed and undisturbed, though they were enemies to the Nation; and when *David* fled from *Saul*, he came to *Naioth* where the prophets dwelt, and thought to take sanctuary there, knowing it was a priviledged place; there it was where *Saul's* messengers, and *Saul* himself turned Prophets, that they might estimate the place and preserve its priviledge, himself becoming one of their society.

13

1 Sam. 10. 5 & 10. 13 Act. 3. 24

1 Sam. 19. 18

For this was observed amongst all nations, that besides the band of humanity, forbidding souldiers to touch unarmed people, as by all Religions and all nations Priests ever were, the very sacredness of their persons should exempt them from violence, and the chances or insolencies of war. Thus the Cretians did to their Priests and to the *κατάκρυπτοι* the persons who were appointed for burial of the dead, the same with *κοπιᾶται*; or *fossarii* in the Primitive Church, no souldiers durst touch them; they had the priviledge of Religion, the immunity of Priests, *Hos quæ necabant non erant pure manus*; and therefore it grew up

14.

up into a proverb, when they intended to express a most destructive and unnatural war, *ὡς πυρρὸς ἐκείνῳ*, not so much as the priests that carried fire before the Army did escape; the same with that in *Homer* in the case of messengers,

*Iliad. μ. vide 1.  
li. Enstath.*

Ὀυκὶς ἔπειρ' ἐμὸν εἶδ' ἀγγέλον ἀντιβῆναι

Ἀλλ' ὅπως ποτὶ δού—

Not so much as a messenger returned into the City: These were sacred and therefore exempt persons; and so were the *Elei* among the Grecians, as being sacred to *Jupiter*, safe from the hostility of a professed enemy; the same which was observed amongst the *Romans*,

*Plautus in  
Rudent.*

*Quis homo est tantâ confidentiâ,  
Qui sacerdotem audeat violare!  
At magno cum malo suo fecit Herculê.*

But this is, but one instance of advantage.

15.

*Cicero lib. 2.  
de leg.*

The Gentiles having once separated their Priests, and affixed them to the ministeries of religion, thought nothing great enough either to express the dignity of their employment, or good enough to do honour to their persons, and it is largely discoursed of by *Cicero*, in the case of the Roman Augures, *Maximum autem & præstantissimum in Rep. jus est Augurum, cum est authoritati conjunctum; neque verò hoc quia sum ipse Augur ita sentio, sed quia sic existimare nos necesse est. Quid enim majus est, si de jure querimus, quàm posse à summis imperiis & summis potestatibus comitia tollere? concilia vel instituta dimittere, vel habita rescindere? Quid magnificentius quàm posse decernere, ut magistratu se abdicent consules? quid religiosius quàm cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vast power these men had, to be in proportion to their greatest honour: they had power of bidding and dissolving publike meetings, of indicting solemnities of religion; just as the Christian Bishops had in the beginning of Christianity; they commanded publike fasts, at their indiction onely they were celebrated; *Benè autem quod & Episcopi universæ plebi mandare jejunia assolent; non dico industriâ stipium conferendarum, ut vestra captura est, sed interdum, & aliquâ sollicitudinis Ecclesiastica causâ.* The Bishops also called publike conventions Ecclesiastical. *Agantur præcepta per Gracias illas certis in locis Concilia ex universis Ecclesiis, per quæ & altiora quaque in commune tractantur, & ipsa representatio totius nominis Christiani magna veneratione celebratur.* It was so in all Religions; the *Antistites*, the presidents of rites, and guides of Consciences had great immissions and influences into the Republike, and communities of men, and they verified the saying of *Tacitus*, *Deum munere summum pontificem, etiam summum hominem esse, non emulatione, non odio, aut privatis affectionibus obnoxium.* The chief Priest was ever the chief man, and free from the envies, and scorns and troubles of popular peevishness and contumacy; and that I may use the expression of *Tacitus*, *Utque glisceret dignatio sacerdotum,* (for all the great traverses of the Republike were in their disposing) *atque ipsis promptior animus foret ad capeffendas ceremonias,* the very lower institutions of their Religion were set up with the marks of special laws and priviledges; insomuch that the seat of the Emperors in the Theatre was among the Vestal Virgins.

*Tertul. adv.  
Pyschicos c. 13.*

*Ibid.*

*Lib. 3. Annal.*

*Lib. 4. Annal.*

But

But *the highest* had all that could be heaped upon them, till their honours were as sublimed as their functions. <sup>a</sup> Amongst the *Ethiopi-ans* the Priests gave laws to their Princes, and they used their power sometimes to the ruine of their Kings, till they were justly removed; <sup>b</sup> Amongst the *Egyptians* the Priests were their Judges; so they were in *Athens*, for the *Arcopagites* were Priests; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds and inheritances, *magno apud eos sunt honore, nam ferè de omnibus controversiis publicis privatisque constituunt*; and for the *Magi* of *Persia* and *India*, *Strabo* reports, *ἐκείνους τὸ συνέλθαι τοῖς αὐτοῖσι βασιλεῦσι εἰς τὰς Μάγας τοῖς Πέρσαις ὑφηγούμενοι τὰ πρὸς τῷ θεῷ*, they conversed with Kings, meaning they were their Counsellours and Guides of their consciences. And *Herodotus* in *Eustathius* tells us of the *Tāgma* π' αὐτῶν οἱ Δελφοὶ οἱ θεόπρωτοι, the divine order of Prophets or Priests in *Delphos*: *ἐστὶ τὸντο μετὰ τῶν βασιλέων*, they did eat of the publick provisions together with Kings. By these honours they gave testimony of their Religion, not only separating certain persons for the service of their Temples, but also separating their condition from the impurities and the contempt of the world; as knowing, that they who were to converse with their Gods, were to be elevated from the common condition of men and vulgar miseries.

16.

<sup>a</sup>Strab. Geog. lib. 17.

<sup>b</sup>Ellan. var. hist. l. 1. c. 34. Joseph Antiq. l. 14. c. 16. Caesar. com. de bell. Ga. l. 6.

Eustath. in Il. α.

ἐξ ὧν Διὸς ἰδαιε μύσης  
ἐγανόουν, πανλευκα γ' ἔματι;  
φρύζω γένεσιν δὲ βεστῶν.

Porphyrus citat ex Eurip. 4. πρὸς ἀποχρῆς.

As soon as I was made a Priest of *Idean Jupiter*, all my garments were white, and I declined to converse with mortalls. *Novæ sortis oportet illum esse qui jubente Deo canat*, said *Seneca*. He had need be of a distinct and separate condition that sings to the honour, and at the command of God: thus it was among the Jews and Heathens.

## SECT. II.

**N**OW if Christian Religion should do otherwise than all the world hath done, either it must be because the rites of Christianity are of no mystery and secret dispensation, but common actions of an ordinary address, and cheap devotion; or else, because we undervalue all Religion, that is, because indeed we have nothing of it: *The first*, is dishonourable to Christianity, and false as its greatest enemy: *The second*, is shame to us: and *both* so unreasonable and unnatural, that if we separate not certain persons for the ministeries of Christianity, we must confess we have the worst Religion, or that we are the worst of men.

1.

But let us consider it upon its proper grounds. When Christ had chosen to himself twelve Apostles, and was drawing now to the last scene of his life, he furnished them with commissions and abilities to constitute and erect a Church, and to transmit such powers as were apt for its continuation and perpetuity. And therefore to the Apostles in the capacity of Church-officers, he made a promise, *That he would be with them to the end of the world*; they might personally be with him until the end of the world, but he could not be here with them, who after a short course run, was to go hence, and be no more seen: and therefore for

2.



for the verification of the promise, it is necessary that since the promise was made for the benefit of the Church, and to them as the ministers of the benefit, so long as the benefit was to be dispensed, so long they were to be succeeded to, and therefore assisted by the Holy Jesus according to the glorious promise: Οὐ μόνον δὲ τὸ τοῖς ἀποστόλοις ὑπὲρ πάντων αἰώνων, ἀλλὰ καὶ πᾶσιν αὐτοῖς ἀπλῶς τοῖς μαθηταῖς. ἢ γὰρ τίς οἱ ἀπόστολοι ἀχρεῖς τῆς συνέλευσεως ἔμελλον ᾗ καὶ ἡμῖν ὡς καὶ τοῖς μεθ' ἡμᾶς ἐπιταχέται τὸ τοῦτο. "Not only to the Apostles, but absolutely and indefinitely to all Christs disciples, their successors, he promised to abide for ever, even to the consummation of the world, to the whole succession of the Clergy: so *Theophylact* upon this place.

3.

John. 20. 21.

Vide Socrat.  
li. 1. c. 7.  
Sozom. l. 1. c.  
20.

And if we consider what were the power and graces Jesus committed to the dispensation of the Apostles, such as were not temporary, but lasting, successive, and perpetual, we must also conclude the ministry to be perpetual. I instance first in the power of *binding and loosing, remitting and retaining sins*, which Christ gave them together with his breathing on them the holy Spirit, and a legation, and a special Commission, as appears in *S. John*; which power, what sense soever it admits of, could not expire with the persons of the Apostles, unless the succeeding ages of the Church had no discipline, or government, no scandals to be removed, no weak persons offended, no corrupt members to be cut off, no hereticks rejected, no sins, or no pardon; and that were a more heresie, than that of the *Novatians*: for they only denied this ministry in some cases; not in all: saying, Priestly absolution was not fit to be dispensed to them, who in time of persecution had sacrificed to idols. Οὕτως γὰρ εἶναι τῆς ἐκκλησίας μόνον ἔλεος, καὶ ὡς ἱερὰν. πρὸς αὐτοὺς τούτοις τὴν ἀφεσιν. [τούτοις, To these] *only*, pardon is to be dispensed without the ministry of the Priest, *To these* who were μετὰ τὸ βάπτισμα ἐκδύσαντες, sacrificers, and mingled *the table of the Lord with the table of devils*. Against other sinners they were not so severe. But however, so long as that distinction remains, of *sins unto death*, and *sins not unto death*; there are a certain sort of sins which are remediable, and cognoscible, and judicable, and a power was dispensed to a distinct sort of persons, to remit or retain those sins; which therefore must remain with the Apostles for ever, that is, with their persons first, and then with the ἐκκλησία διαδοχῶς *with their successors*; because the Church needs it for ever; and there was nothing in the power, that by relating to the present and temporary occasion did insinuate its short life and speedy expiration.

4.

James 5.

In execution of this power and pursuance of this commission, for which the power was given; the Apostles went forth, and all they upon whom this signature passed, ἐς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἡμεῖς διακονίαν ταύτην, executed this power in appropriation and distinct ministry: it was *the sword of their proper ministry*; and *S. Paul* does almost exhibit his Commission and reads the words, when he puts it in execution, and does highly verify the parts and the consequence of this argument; *God hath reconciled us to himself by Christ Jesus, and hath given to us, the ministry of reconciliation*; and it followes, *now then we are Embassadors for Christ*. The ministry of reconciliation, is an appropriate ministry; *It is committed to us; we are Embassadors*, it is appropriate by virtue of Christs mission, and legation. *He hath given to us, he hath made and deputed certain Embassadors whom he hath sent upon the message, and ministry of reconcilement*; which is a plain exposition of the words of his Commission, before recorded, *John 20. 21*.

5.

And



And that this also descended lower, we have the testimony of S. James, who advises the sick person to send for the Elders of the church, that they may pray over him; that they may anoint him, that in that society there may be confession of sins by the clinick or sick person, and that after these preparatives, and in this ministry, his sins may be forgiven him. Now that this power fell into succession, this instance proves; for the Elders were such who had not the commission immediately from Christ, but were *παρακλητοι*, they were fathers of the people, but sons of the Apostles, and therefore it is certain the power was not personal, and merely Apostolicall, but derived upon others by such a communication, as gives evidence the power was to be succeeded in; And when went it out? when the anointing and miraculous healing ceased? There is no reason for that. For forgiveness of sins was not a thing visible, and therefore could not be of the nature of miracles to confirm the faith and christianity first, and after its work was done return to God that gave it; neither could it be only of present use to the Church, but as eternal and lasting as sin is: and therefore there could be nothing in the nature of the thing to make it so much as suspicious, it was presently to expire.

To which also I add this consideration, that the Holy Ghost which was to enable the Apostles in the precise office Apostolical, as it was an office extraordinary, circumstantionate, definite, and to expire, *all that*, was promised should descend upon them after Christs ascension, and was verified in *Pentecost*; for to that purpose to bring all things to their minde, all of Christs Doctrine and all that was necessary of his life and miracles, and a power from above to enable them to speak boldly and learnedly, and with tongues, all that, besides the other parts of ordinary power, was given them ten dayes after the Ascension. And therefore the breathing the Holy Ghost upon the Apostles in the octaves of the resurrection, and this mission with such a power, was *their ordinary mission*, a sending them as ordinary Pastors and Curates of Souls, with a power to govern (binding and loosing can mean no less: and they were the words of the promise) with a power to minister reconciliation: (for so Saint Paul expounds remitting and retaining) which two were the great hindges of the Gospel, the one to invite and collect a Church, the other to govern it; the one to dispense the greatest blessing in the world, the other to keep them in capacities of enjoying it. For since the holy Ghost was now actually given to these purposes here expressed, and yet in order to all their extraordinaries and temporary needs was promised to descend after this, there is no collection from hence more reasonable, than to conclude all this to be part of their commission of ordinary Apostleship, to which the ministers of religion were in all ages to succeed. In attestation of all which, who please may see the united testimony of a S. Cyril, b S. Chrysostome, c S. Ambrose, d S. Gregory and the e Author of the questions of the old and new Testament, who unlesse by their calling shall rather be called persons interest, then by reason of their famous piety and integrity, shall be accepted as competent, are a very credible and fair representment of this truth, and that it was a doctrine of Christianity, that Christ gave this power to the Apostles for themselves, and their successors for ever, and that therefore as Christ in the first donation, so also some Churches in the tradition of that power used the same forme of words intending the collation of the same power and separating persons for that work of that ministry. I end this with the counsel S. Augustine gives to all publike penitents, *Veniat ad Antistes, per quos illis in Ecclesiis claves*

a In Joh. 20.

b Ibid.

c In 1 Tim 4.

d Homil. 25

e in Evang.

c Quasi. 35.

*claves ministrantur, & à præpositis sacrorum accipiant satisfactionis sue modum*, let them come to the Presidents of Religion by whom the Keys are ministred, and from the Governours of holy things let them receive those injunctions which shall exercise and signifie their repentance.

## SECT. III.

I.

Matth. 28.  
19, 20.

**T**He second power I instance in, is preaching the Gospel: for which work he not onely at first designed Apostles, but others also were appointed for the same work for ever, to all generations of the Church. This Commission was signed immediately before Christ's Ascension; *All power is given to me in heaven and in earth, Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world.* First, Christ declared his own commission, [*all power is given him into his hand*] he was now made King of all the Creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, so he had power to make deputations accordingly [*Go ye therefore,*] implying that the sending them to this purpose was an issue of his power, either because the authorizing certain persons was an act of power, or else because the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their scholars, and converts, and so also was an emanation of that power, which, derived upon Christ from his Father, from him descended upon the Apostles. And the wiser persons of the world have always understood, that a power of teaching was a *Presidency and Authority*; for since all dominion is naturally founded in the understanding; although civil government accidentally, and by inevitable publick necessity relies upon other titles, yet where the greatest understanding and power of teaching is, there is a natural preheminance and superiority *catenus*, that is, according to the proportion of the excellency; and therefore in the instance of *S. Paul* we are taught the style of the Court, and *Disciples sit at the feet* of their Masters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, submission, and subordination; and indeed it is the highest of any kind, not onely because it is founded upon nature, but because it is a submission of the most imperious faculty we have, even of that faculty which when we are removed from our Tutors, is submitted to none but God; for no man hath power over the understanding faculty; and therefore so long as we are under Tutors and Instructors, we give to them that duty, in the succession of which claim, none can succeed but God himself, because none else can satisfie the understanding but he.

2.

Now then because the Apostles were created Doctors of all the world, *hoc ipso* they had power given them over the understandings of their disciples, and they were therefore fitted with an infallible spirit, and grew to be so authentick that their determination was the last address of all inquiries in questions of Christianity: and although they were not absolute Lords of their faith and understandings, as *their Lord* was, yet they had, under God, a supreme care, and presidency, to order, to guide, to instruct, and to satisfie their understandings; and those whom they sent out upon the same errand, according to the proportion and excellency of their spirit, had also a degree of superiority and eminency;

eminency; and therefore they who were *κοπῶντες ἐν διδασκαλίᾳ*, *Labourers in the word and doctrine*, were also *πρεσβύτεροι ἐκκλησιαστικοί*, Presbyters that were Presidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskillfulness of the Disciple retains him in the form of *Catechumens*; or as the excellency of the instructor still keeps the distance; or else, as the office of teaching being orderly and regularly assigned makes a legal, political, and positive authority, to which all those persons are for orders sake to submit, who possibly in respect of their personal abilities might be exempt from that authority.

Upon this ground it is, that learning amongst wise persons is esteemed a title of nobility and secular eminency: *Ego enim quid aliud munificentia adhibere potui, ut studia, ut sic dixerim, in umbra educata è quibus claritudo venit*, said *Seneca* to *Nero*. And *Aristotle*, and *A. Gellius* affirm, that not onely excellency of extraction, or great fortunes, but learning also makes noble; *circumundique sedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the Lawyers say, that if a legacy be given *pauperi nobili*, the executors, if they please, may give it to a *Doctor*. I onely make this use of it, that they who are by publick designation appointed to teach, are also appointed in some sense to govern them: and if learning it self be a fair title to secular opinion, and advantages of honour, then they who are professors of learning, and appointed to be publick teachers, are also set above their disciples as far as the Chair is above the *Area* or floor, that is, in that very relation of teachers and scholars: and therefore among the heathen the Priests who were to answer *de mysteriis*, sometimes bore a scepter.

3.

*Apud Tacitum lib. 8. Arist. lib. 4. Polit. c. 4. A. Gellius, lib. 19. c. 10.*

*Barthol. in l. Judices. Cod. de dignit. l. 12. Baldus in l. nemini. C. de advo. divers. judic.*

*Χρυσὴν αὖτ' αὐτῶν, καὶ ἐλάτωτο πάντας Ἀχαιοί.*

Upon which verse of *Homer Eustathius* observes, *σημαῖον δὲ βασιλείας, καὶ λόγων, καὶ δίκης τὸ σκήπτρον ἔν*, The scepter was not onely an ensign of a King, but of a Judge and of a Prophet; it signified a power of answering in judgement, and wise sentences. This discourse was occasioned by our blessed Saviour's illative; *All power is given me, go ye therefore and teach*; and it concludes, that the authority of Preaching is more than the faculty, that it includes power and presidency, that therefore a separation of persons is *ex abundanti* inferred, unless order and authority be also casual; and that all men also may be *Governours* as well as *Preachers*.

4.

Now that here was a plain separation of some persons for this ministry, I shall not need to prove by any other argument besides the words of the Commission; save onely that this may be added, that here was more necessary, than a commission; great abilities, special assistances, extraordinary and divine knowledge, and understanding the mysteries of the kingdom; so that these abilities were separations enough of the persons, and designation of the officers; But this may possibly become the difficulty of the question; For, when the Apostles had filled the world with the Sermons of the Gospel, and that the holy Ghost descended in a plentiful manner, then was the prophecy of *Joel* fulfilled, *old men dreamed dreams, and young men saw visions, and sons and daughters did prophesy*: Now the case was altered; and the disciples themselves start up doctors, and women prayed and prophesied; and *Priscilla* sat in the Chair with her husband *Aquila*, and *Apollos* sat at their feet; and now all was common again: and therefore although

B

the



the commission went out first to the Apostles; yet, when by miracle God dispensed great gifts to the Laity, and to women, he gave probation that he intended that all should prophesy and preach, lest those gifts should be to no purpose. This must be considered.

5. 1. These gifts were miraculous verifications of the great Promise of the Father, of sending the holy Ghost, and that all persons were capable of that blessing in their several proportions, and that Christianity did descend from God were *ex abundanti* proved by those extraregular dispensations: so that here is purpose enough signified, although they be not used to inferre an indistinction of Officers in this ministry.

6. 2. These gifts were given extra-regularly: but yet with some difference of persons: for all did not prophesy, nor all interpret, nor all speak with tongues: they were but a few that did all this: we find but the daughters of one man onely, and *Priscilla*, among all the nations of the Jews that ever did prophesie, of the women: and of Lay-men I remember not one, but *Aquila* and *Agabus*: and these will be but too straight an argument to blend a whole Order of men in a popular and vulgar indiscrimination.

7. 3. These extraordinary gifts were no authority to those who had them, and no other commission, to speak in publick. And therefore *S. Paul* forbids the women to speak in the Church, and yet it was not denied but some of them might have the spirit of prophesie. *Speaking in the Church* was part of an ordinary power, to which not onely *ability* but *authority* also and *commission* are required. That was clearly one separation; women were not capable of a clerical employment, no not so much as of this ministry of preaching. And by this we may take speedier account concerning Deaconesses in the Primitive Church; *de Diaconissâ ego Bartholomæus dispono*; O Episcopo, *impones ei manus presentibus Presbyteris, Diaconis & Diaconissis, & dices, Respice super hanc famulam tuam*; so it is in the constitutions Apostolical under the name of *S. Clement*: By which it should seem they were ordained for some Ecclesiastical ministry; which is also more credible by those words of *Tertullian*, *Quanta igitur & quæ in Ecclesiis ordinari solent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hanc enim, cum genere esset nobilissimo, quamvis juvenulam ex quo vidua facta erat, quia ex præscripto Ecclesiæ egregiè philosophatur, in Ministram Nestorius ordinat*: and such a one it was, whom *Saint Basil* called *impollutam sacerdotem*. Whatsoever these Deaconesses could be, they could not speak in publick, unless they did prevaricate the Apostolical rule, given to the *Corinthian* and *Ephesian* Churches: And therefore though *Olympias* was an excellent person, yet she was no preacher; she was a Philosopher, not in her discourse, but in her manner of living and believing: *Philosophata ex Ecclesiæ præscripto*, and that could not be by preaching: but these Deaconesses after the Apostolical age, were the same with the *κατὰ οἶκον*, the good women, that did domestick offices and minister to the temporal necessity of the Churches in the days of the Apostles; Such a one was *Phebe* of *Cenchrea*: but they were not admitted to any holy or spiritual Office: So we have certain testimony from Antiquity, whence the objection comes. For so the *Nicene Council* expressly: *ἐπιτάσσουσιν οὐ διακονῶσιν*. &c. *ἐπεὶ καὶ οἱ χριστιανοὶ τὰ ἐξουσίαν, ὡς ἐξ ἀπαιτοῦ ἐν τοῖς λαϊκοῖς αὐτοὺς ἐξουσίαν*. Deaconesses are to be reckoned in the Laity, because they have no imposition of hands, *viz.* for any spiritual

Lib. 8. c. 26.

In exhort. ad  
castitatem.

Lib. 4. c. 9.

Lib. de virg.

c. 19.



Spiritual office. For they had imposition of hands in some places to temporal administrations about the Church, and a solemn benediction, but nothing of the *ἱερατικὴ δύναμις*; the same were the *ἐπισβύντες, πρεσβυτέραι*, *Heref. 79.* the *Presbyteresses*, who were the *πορφυρίαι*, or the Governesses of women, in order to manners and religion; but these, though (as *Tertullian* affirms, and *Zonaras*, and *Balsamo* confess) they were solemnly ordained and set over the women in such offices, yet pretended to nothing of the clerical power or the right of speaking in publike. So *Epiphanius*: *There is an order of deaconesses in the Church, but not to meddle, or to attempt any of the holy Offices.* And in this sense it was, that Saint *Ambrose* reckons it amongst the Heresies of the *Cataphrygians*, that they ordained their Deaconesses, viz. to spiritual ministeries; but those women that desire to be meddling, are not moved with such discourses; they care for none of all these things; therefore I remit them to the precept of the Apostle. *But I suffer not a woman to teach, but to be in silence.* *1 Tim. 2:12.*

διακονισαὶ  
τοῦ κυρίου  
τῆ ἐκκλησίας,  
ἀλλ' οὐκ ἐν τῷ  
ἱερατικῷ ὀφεί-  
λουσιν  
ἀποκριθῆναι.  
In 1 Tim. 3.

And as for the men who had gifts extraordinary of the Spirit, although they were permitted at first in the *Corinthian Church* (before there was a Bishop, or a fixed Colledge of Clergy) to utter the inspired dictates of the Spirit, yet whether they were Lay or Clergy is not there expressed; and it is more agreeable to the usual dispensation that the prophets of ordinary ministry, though now extraordinarily assisted, should prophesy in publike; but however, when these extraordinaries did cease, if they were common persons, they had no pretence to invade the Chair (nor, that we find, ever did :) for an ordinary ability to speak was never any warrant to disturb an order; unless they can say the words of *S. Paul* [*Whereunto I am ordained a Preacher,*] they might not invade the office. To be able to perform an office, though it may be a fair disposition to make the person capable to receive it *orderly*, yet it does not actually invest him; every wise man is not a Counsellour of State, nor every good Lawyer a Judge. And I doubt not but in the Jewish religion there were many persons as able to pray as their Priests, who yet were wiser than to refuse the Priests advocacy *apud Deum*, and reciting offices in behalf of the people: *Orabit pro eo sacerdos* was the order of Gods appointing, though himself were a devout person and of an excellent spirit. And it had need be something extraordinary that must warrant an ordinary person to rise higher than his own evenness; and *ability* or *skill* is but a possibility; and must be reduced to act by something that transmits authority, or does establish order, or distinguish persons, and separate professions. And it is very remarkable, that when *Judas* had miscarried and lost his Apostolate, it was said, that it was necessary for some body to be chosen to be a witness of Christs Resurrection. Two were named, of ability sufficient, but that was not all: they must chuse one, to make up the number of the twelve, a distinct separate person; which shews that it was not onely a work (for that, any of them might have done) but an office of ordinary ministry. The ability of doing which work although all they that lived with *Jesus*, might either have had, or received at *Pentecost*, yet the authority and grace was more: the first they had upon experience, but this onely by divine election: which is a demonstration that every person that can do offices clerical is not permitted to do them; and that, besides the *knowledge* and *natural* or *artificial abilities*, a divine qualification is necessary.

8.

B 2

And

I. And therefore God complains by the Prophet, *I have not sent them, and yet they run*; and the Apostle leaves it as an established rule, *How shall they preach except they be sent*? Which two places, I shall grant to be meant concerning a distinct and a new message; Prophets must not offer any doctrine to the people, or pretend a doctrine for which they had not a commission from God. But which way soever they be expounded, they will conclude right in this particular. For if they signify an ordinary mission, then there is an ordinary mission of preachers, which no man must usurp unless he can prove his title certainly and clearly, derivative from God; which when any man of the Laity can do, we must *give him the right hand of fellowship, and wish him good speed*. But if these words signify an extraordinary case, and that no message must be pretended by Prophets but what they have commission for, then must not ordinary persons pretend an extraordinary mission to an ordinary purpose: for, besides, that God does never do things unreasonable, nor will endure that order be interrupted to no purpose, he will never give an extraordinary Commission unless it be to a proportionable end; who-soever pretends to a licence of preaching by reason of an extraordinary calling, must look that he be furnished with an extraordinary message, lest his Commission be ridiculous; and when he comes, he must be sure to shew his authority by an argument proportionable; that is, by such a probation without which no wise man can reasonably believe him; which cannot be less than miraculous and divine. In all other cases he comes under the curse of the *non missi*, those whom God sent not; they go on their own errand, and must pay themselves their wages.

10. But, besides that the Apostles were therefore to have an immediate mission, because they were to receive new instructions: these instructions were such as were by an ordinary, and yet by a distinct ministry to be conveyed, for ever after; and therefore did design an ordinary, successive, and lasting power and authority. Nay our blessed Lord went one step further in this provision, even to remark the very first successors and partakers of this power, to be taken *into the lot of this ministry*, and they were the Seventy-two whom Christ had sent (as probationers of their future preaching) upon a short errand into the Cities of Judah: But by this assignation of more persons than those to whom he gave immediate Commission, he did declare that the office of preaching was to be dispensed by a separate and peculiar sort of men, distinct from the people, and yet by others than those who had the commission extraordinary; that is, by such who were to be called to it by an ordinary vocation.

11. As Christ constituted the office and named the persons, both extraordinary and ordinary, present and successive; so he provided gifts for them too, that the whole dispensation might be his, and might be apparent. And therefore Christ *when he ascended up on high gave gifts to men*, to this very purpose; and these gifts coming from the same Spirit made separation of distinct ministries under the same Lord. So S. Paul testifies expressly; *Now there are diversities of gifts, but the same Spirit*, *καὶ διαφόροις διακονίαις ἑστί* *there are different administrations* [differences of ministries; it is the proper word for Church-offices; the ministry is distinguished by the gift; It is *not* a gift of the ministry, but the ministry it self is the gift, and distinguished accordingly. An extraordinary Ministry needs an extraordinary and a miraculous gift; that

1 Cor. 12. 4.

that is a miraculous *calling* and *vocation* and *designation* by the holy Ghost; but an ordinary gift cannot sublime an ordinary person to a supernatural employment; and from this discourse of the differing gifts of the Spirit, Saint Paul without any further artifice, concludes that the Spirit intended a distinction of Church-officers for the work of the ministry; for the conclusion of the discourse is, that *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers*; and, lest all God's people should usurp these offices, which God by his Spirit hath made separate and distinguished, he adds, *Are all Apostles? are all Prophets? are all Teachers?* If so, then were all the body one member, quite contrary to nature, and to God's Oeconomy.

Verf. 18.

And that this designation of distinct *Church-officers* is for ever, S. Paul also affirms as expressly as this question shall need; *He gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, as is by the word of the Lord, for the work of the ministry; till we all arrive at the unity of faith*, which as soon as it shall happen, then cometh the end. Till the end be, the *word of the Lord*, the work of the Ministry must go forwards, and is incumbent upon the Pastors and Teachers; this is their work, and they are the ministers, whom the holy Ghost designed.

12.<sup>3</sup>  
Ephes. 4. 11.

1. For, I consider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned persons are the unfittest men in the world for it: if an *ordinary* sufficiency will discharge it, why cannot they suppose the clergy of a competency, and strength sufficient to do that which an ordinary understanding, and faculties can perform? what need they entermiddle with that, to which no extraordinary assistance is required? or else why do they set their shoulder to such a work, with which no strength but extraordinary, is commensurate? in the first case it is needless; in the second it is useless; in both vain and impertinent. For either no man needs their help; or, if they did, they are very unable to help. I am sure they are, if they be unlearned persons; and if they be learned, they well enough know, that to teach the people, is not a power of speaking, but is also an act of jurisdiction and authority, and in which, order is, at least, concerned in an eminent degree: *Learned men* are not so forward; and those are most confident who have least reason.

13.

2. Although as Homilies to the people are now used according to the smallest rate, many men more preach than should, yet besides that to preach *prudently, gravely, piously, and with truth*, requires more abilities than are discernable by the people, such as make even a plain work reasonable to wise men, and useful to their hearers, and acceptable to God; besides this, I say, the office of teaching is of larger extent than making Homilies, or speaking prettily enough to please the common and undiscerning auditors. They that are appointed to teach the people must *Respondere de jure, Give account of their faith* in defiance of the numerous armies of Heretikes; they must watch for their flock, and use excellent arts to arm them against all their weaknesses from within, and hostilities from without; they must strengthen the weak, confirm the strong, compose the scrupulous, satisfy the doubtful, and be ready to answer cases of Conscience; and I believe there are not so little as 5000 cases already started up among the Casuists; and for ought I know, there may be 5000 times 5000. And there are some cases of Conscience

14.



Euseb. in  
Ibid. a.

that concern Kings and kingdoms in the highest mysteriousness, both of State and Religion, and they also belong to *Pastors* for the interests of Religion, and *Teachers* to determine or advise in. Κήρυκας Διδεσ ἀγγέλους λόγων καὶ ἀνδρῶν διὰ, ἐν τοῖς πάσις θυσίαις αὐτοῖς διακονοῦντας μεσιτεύοντες, καὶ μὴν καὶ ἐν ἀνδρῶν βεβλῶσιν καὶ ἀρχαῖς. The Preachers were always Messengers between God and men, being *Mediators* by their sacrifices, and they were interested in their counsels, and greater causes; And if religion can have influences into counsels of Princes, and publick interest of kingdoms, and that there can be any difficulty, latent senses, intricacy of question, or mysteriousness in Divinity, it will be found that there are other parts of the Preachers office, besides making Homilies: and that when so great skill is required, it will not be easie to make pretences to invade it; unless a man cannot be an excellent Lawyer without twenty years skill and practice, besides excellency of natural indowments, and yet can be an excellent Teacher and Guide in all cases of Conscience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that those whom he hath appointed teachers of the people, should make it the work and business of their lives, that they should diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghost hath made them overseers*. The inconvenience that this discourse is like to meet withal is, that it concerns those men who are sure not to understand it: for they that have not the wisdom of Prophets and wise men, cannot easily be brought to know the degrees of distance between the others wisdom and their own ignorance. To know that there is great learning beyond us, is a great part of learning: but they that have the confidence in the midst of their deepest ignorance to teach others, want both modesty and understanding too, either, to perceive or to confess their own wants: they never kissed the lips of the wise, and therefore think all the world breathes a breath as fenny and moorish as themselves.

15. 3. Besides, the consideration of the ability that a separate number of men should be the teachers, and it be not permitted promiscuously to every person of a confident language and bold fancy, is highly necessary in the point of *prudence* and *duty* too. Of Prudence, because there can be no security against all the evil doctrines of the world in a promiscuous unchosen company of Preachers. For if he be allowed the pretence of an *extraordinary*, he shall belie the holy Spirit, to counsel you, when he hath a mind to it: If you allow him nothing but an *ordinary spirit*, that is, abilities of art and nature; there cannot in such discourses be any compensation for the disorder, or the danger, or the schisms, and innumerable Churches, when *one head* and *two members* shall make a distinct body, and all shall pretend to Christ, without any other common term of union. And this which is *disorder* in the thing, is also *dishonourable* to this part of religion; and the divine messages shall be conveyed to the people by common *Curriers* or rather *messengers by chance*, and *as they go by*; whereas God sent at first *Embassadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is also a duty too to be secured; for they that have the guiding of souls must remember that they must be *λόγον ἀποδώσαντες*, *must render an account*; and that cannot be *done with joy*, when it shall be indifferent to any man to superfeminat what he please: and (by the way) I suppose, they who are apt to enter into the Chair of Doctors and Teachers, would be



be unwilling to be charged with a cure of souls. If they knew what that means, they would article more strictly before they would stand charged with it; and yet it is harder to say that there is no such thing as *the cure of souls*; that Christ left his flock to wander and to guide themselves, or to find shepherds at the charges of accident and chance. Christ hath made a better provision, and after he had with the greatest earnestness committed to S. Peter the care of feeding his lambs and sheep, S. Peter did it carefully, and thought it part of the same duty to provide other shepherds, who should also feed the flocks by a continual provision and attendance; *The Presbyters which are among you, I who also am a Presbyter exhort, feed the flock of God which is among you, knowing that ye shall be called to do it, as ye have done it, taking supervision or oversight of them willingly and of a ready mind.* The Presbyters and Bishops, they are to feed the flock, there was *no* a flock to be distinguished from the *shepherds*, the elders *is* *in* and the flock among you, distinguished by a regular office of teaching, and a relation of shepherds and sheep.

But this discourse would be unnecessary long, unless I should omit many arguments, and contract the rest. I onely shall desire it be considered, concerning the purpose of that part of divine providence, in giving the Christian Church Commandments concerning Provisions to be made for the Preachers; *Let the Elders that rule well have a double honour*, an elder brother's portion at least, both of honour and maintenance, especially if they labour in the word and doctrine; and the reason is taken out of Moses Law, but derived from the natural, *Bovum trituranti non ligabis os.* For God hath ordained that those that labour in the Gospel should live of the Gospel. This argument will force us to distinguish persons, or else our purses will; and if all will have a right to preach the Gospel that think themselves able, then also they have a right to be maintained too.

I shall adde no more, 1. God hath designed persons to teach the people, 2. charged them with *the cure of souls*, 3. given them commission to go into all the world, 4. given them gifts accordingly, 5. charged the people to attend and to obey, 6. hath provided them maintenance and support, and 7. separated them to reading, to exhortation, and to doctrine from the affairs of this world, that they may attend to these, by the care of the whole man. If any man in charity or duty will do any ghostly offices to his erring or weak brother, he may have a reward of charity: for in this sense it is that Tertullian says, that in remote and barbarous countreys the Laity do *Sacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curse of Corah, if he intends maliciously; or if he have fairer, but mistaken purposes, the gentler sentence passed upon Uzzah may be the worst of his evil portion.

#### SECT. IV.

**I**nstance next in the case of Baptism, which indeed hath some difficulty and prejudice passed upon it; and although it be put in the same Commission, intrusted to the same persons, be a sacred ministry, a Sacrament and a mysterious rite, whose very Sacramental and separate

separate nature, requires the solemnity of a distinct order of persons for its ministration: yet if the laity may be admitted to the dispensation of so sacred and solemn rites, there is nothing in the calling of the Clergy that can distinguish them from the rest of Gods people, but they shall be holy enough, to dispence holy offices without the charges of paying honour and maintenance to others to do what they can do themselves.

5. In opposition to which, I first consider, that the ordinary minister of Baptism is a person consecrated; the Apostles and their successors in the office Apostolical, and all those that partake of that power; and it needs no other proof, but the plain production of the Commission; they who are teachers by ordinary power, and authority, they also had command to baptize all nations: and baptism being the solemn rite of initiating disciples, and making the first publick profession of the Institution, it is in reason and analogy of the mystery to be ministered by those who were appointed to collect the Church, and make Disciples. It is as plain and decretory a Commission, as any other mysteriousness of Christianity; and hath been accepted so for ever as the doctrine of Christianity, as may appear in <sup>a</sup> Ignatius, <sup>b</sup> Tertullian, <sup>c</sup> S. Gelasius, <sup>d</sup> S. Epiphanius, and <sup>e</sup> S. Hierom; who affirm in variety of senses, that Bishops, Priests and Deacons onely are to baptize; some by ordinary right, some by deputation; of which I shall afterwards give account; But all the *jus ordinarium* they intend to fix upon the Clergy according to divine institution and commandment. So that in case lay-persons might baptize *κατὰ μέτρον, & δι' ἀνάγκην*, upon urgent necessity, yet this cannot upon just pretence invade the ordinary ministry, because God had dispensed the affairs of his Church, so that cases of necessity do not often occur to the prejudice and dissolution of publike order, and ministeries; and if permissions being made to supply necessities, be brought further than the case of exception gives leave, the permission is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other cases not excepted. And although in case of extreme necessity every man may preach the Gospel, as to dying Heathens, or unbelieving persons, yet if they do this without such, or the like necessity, what at first was charity, in the other case is schism and pride, the two greatest enemies to charity in the world.

3. But now for the thing it self, whether indeed any case of necessity can transmit to lay-persons a right of baptizing, it must be distinctly considered. Some say it does. For Ananias baptized Paul, who yet (as it is said) was not in holy Orders; and that the 3000 Converts at the first Sermon of S. Peter were all baptized by the Apostles, is not easily credible, it being too numerous a body for so few persons to baptize; and when Peter had preached to Cornelius and his family, he caused the brethren that came along with him to baptize them; and whether Hands had been imposed on them or no, is not certain: And in pursuance of the instance of Ananias, and the other probabilities, the Doctors of the Church have declared their opinions *δυνάμει*, In cases of necessity, a lay-person may baptize. So Tertullian in his book of Baptism, *Alioqui & Laicis jus est baptizandi. Quod enim ex equo accipitur, ex equo dari potest*. The reason is also urged by S. Hierom to the same purpose, onely requiring that the Baptizer be a Christian, supposing whatsoever they have received they may also give; but because the reason concludes not, because (as themselves believe) a Presbyter cannot

<sup>a</sup> Epist. ad Hieron.  
<sup>b</sup> Lib. de Bapt.  
<sup>c</sup> Epist. 1. c. 9.  
<sup>d</sup> Heres. 79.  
<sup>e</sup> Dial. adv Lucifer.

Dial. adv. Lucifer.

cannot collate his *Presbyterate*, it must therefore rest only upon their bare authority; if it shall be thought strong enough to bear the weight of the contrary reasons. And the Fathers in the Council of *Eliberis* determined, *Peregrè navigantes, aut si ecclesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum Catecmenum; ita ut si supervixerit, ad Episcopum eum producat, ut per manus impositionem proficere possit.* The Synod, held at *Alexandria* under *Alexander* their Bishop, approved the baptism of the children by *Athanasius*, being but a boy; and the *Nicene* Fathers ratifying the baptism made by hereticks (amongst whom they could not but know in some cases, there was no true Priesthood or legitimate ordination) must by necessary consequence suppose baptism to be dispensed effectually by lay-persons. And *S. Hierome* is plain, *Baptizare, si necessitas cogat, scimus etiam licere Laicis*; the same almost with the Canon of the fourth Council of *Carthage*, *Mulier baptizare non præsumat nisi necessitate cogente*: though, by the way, these words of [ *cogente necessitate* ] are not in the Canon, but thrust in by *Gratian* and *Peter Lombard*. And of the same opinion is *S. Ambrose*, or he who under his name wrote the Commentaries upon the fourth to the *Ephesians*, \* *P. Gelasius*, b *S. Augustine*, and c *Isidor*, and generally all the Scholars after their master.

Can. 30.

Ruffi. lib. 10. c. 14.

Can. mulier de consec. dist. li. 4. sent d. 5. 6  
a Epist. 1.  
b Lib. 2. Contr. Epist. Parmen. c. 13.  
c. Lib. 2. de div. offic. 4.

But against this doctrine were all the *African* Bishops for about 150 years; who therefore rebaptized persons returning from heretical conventicles; Because those heretical Bishops being deposed and reduced into Lay-communication, could not therefore collate baptism for their want of holy Orders: as appears in *S. Basils* Canonical Epistle to *Amphilochius* where he relates their reason, and refutes it not. And however *Firmilian* and *S. Cyprian* might be deceived in the thinking hereticks quite lost their orders; yet in this they were untouched, that although their supposition was questionable, yet their superstructure was not medled with, viz. That if they had been Lay-persons, their Baptizations were null and invalid.

4.

I confesse, the opinion hath been very generally taken up in these last ages of the Church, and almost with a *Nemine contradicente*; the first ages had more variety of opinion: and I think it may yet be considered anew upon the old stock. For since absolutely, all the Church affixes the ordinary ministry of Baptism to the Clergy; if others do baptize, doe they sin, or do they not sin? That it is no sin, is expressly affirmed in the 16 Canon of *Nicephorus* of C. P. *If the own father baptizes the child, or any other Christian man it is no sin.* \* *S. Augustine*

5.

is almost of another mind, & *si Laicus necessitate compulsum baptismum dederit, nescio an pie quisquam dixerit, Baptismum esse repetendum: Nulla enim cogente necessitate si fiat, alieni muneris usurpatio est; si autem necessitas urgeat, aut nullum, aut veniale delictum est.* And of this minde are all they, who by frequent using of that

Χη τὰ ἀβάπτισα νήπια ἐν εὐχαρίστῳ τοῦτον ἀνὴρ τοῦ ἐκείνου βαπτισθῆναι ἐλάττω βαπτισθῆναι δὲ ἰδίᾳ πατρὶς ἢ τοῦ πατρὸς ἀπογενομένου μόνος ἐστὶν ὁ Χριστιανός, ὡς ἐστὶν ἀμαρτία.

faying have made it almost proverbial, *Factum valet, fieri non debet.* If they do not sin, then women and Lay-men have as much right from Christ to baptize as Deacons or Presbyters; then they may upon the same stock and right doe it as Deacons doe, for if a Bishop was present it was not lawful for Deacons, as is expressly affirmed by *S. Ignatius* in his Epistle to *Heron* the Deacon; and *S. Epiphanius* with the same words denies a *jus baptizandi*, to women and to Deacons, and both of them affirm it to be proper to Bishops. Further yet, *Tertullian* and *S. Hierom* deny a power to

\* Lib. 2. Contr. Epist. Parmen. c. 13.

Here. 19.

De bapt. adv. Lucifer.

Presbyters



Presbyters to do it without Episcopal dispensation. Now if Presbyters and Deacons have this power only by leave and in certain cases, then it is more than the women have : only that they are fitter persons to be intrusted with the deputation; a less necessity will devolve it upon Presbyters than upon Deacons, and upon Deacons than Lay-men; and a lesse yet will cast it upon Lay men than women : and this difference is in respect of humane order and positive constitution, but in the nature of the thing according to this doctrine all persons are equally receptive of it : And therefore to baptize is no part of the Grace of Orders, no fruit of the holy Ghost, but a work which may be done by all, and at some times must: and if baptism may, then it will be hard to keep all the other rites from the common inroads, and then the whole office will perish.

6. But if Lay-persons baptizing, though in case of necessity, *do sin*, as S. Augustine seems to say they doe, then it is certain, Christ never gave them leave so much as by insinuation ; and then neither can the Church give leave ; for she can give leave for no man to sin : and, besides such a deputation were to no purpose ; Because no person shall dare to do it, for evil is not to be done, though for the obtaining the greatest good : and it will be hard to state the question, so that either the child shall perish, or some other must perish for it ; for he that positively ventures upon a sin for a good end, worships God with a sin, and therefore shall be thank'd with a damnation, if he dies before repentance ; but if the child shall not perish in such case of not being baptized, then why should any man break the rule of institution, and if he shall perish without being baptized, then God hath affixed the salvation of the child upon the condition of another mans sin.

7. 3. And indeed the pretence of cases of necessity may doe much towards the excusing an irregularity in an exterior rite, though of divine institution, *τὸ τῆς ἀνάγκης ἐ λόγιον ἔσται ζῶον*. But it will not be easily proved that God hath made any such necessities: it is certain that for persons having the use of reason God hath provided a remedy that no lay-person should have need to baptize a Catechumen; for his *votum* or desire of Baptism shall serve his turn. And it will be unimaginable that God hath made no provision for infants, and yet put it upon them in many cases with equall necessity, which without breach of a divine institution cannot be supplied.

8. 4. If a Lay-person shall baptize, whether or no shall the person baptized receive benefit, or will any more but the outward act be don ? for that the Lay-person shall convey *rem Sacramenti* or be the minister of of sacramental grace, is no where revealed in Scripture, and is against the Analogy of the Gospel ; for the *verbum reconciliationis*, all the whole ministry of reconciliation is intrusted to the Priest, *Nobis*, (saith S. Paul) *to us who are Embassadors*. And what difference is there, if cases of necessity be pretended in the defect of other ministries, but that they also may be invaded ? and cases of necessity may by other men also be numbered in the other Sacrament: and they have done so; and I know, who said that no man must consecrate the Sacrament of the Lords supper but he that is lawfully called, *except there be a case of necessity* ; and that there may be a case of necessity for the blessed Sacrament, there needs no other testimony than the *Nicene* Council; which calls the Sacrament in the article of death *ἐὶς τὸν θάνατον ἐκδόσιν viaticum*, the most necessary provision for our journey : and if a lay-person Absolves there is as much promise of the validity of the one as the other, unless it be said,

De captivitat.  
Babyl. c. de ordi-  
dine, & in l.  
de instituendis  
ministeris ad Se-  
natum Pragen-  
sem in l. de  
missa abrogan-  
da, in l. de no-  
tis Ecclesie.

said, that there may be absolute necessity of Baptism, but not so of Absolution; which the maintainers of the other opinion are not apt to profess. And therefore S. Augustine did not know whether baptism administered by a lay-person be to be repeated or no; *Nescio an piè quisquam dixerit*, he knew not; neither do I. But Simon of Thassalonica is confident *ἐν ἁγίοις ὁρίσιν καὶ ἐν ἁγίοις ὁρίσιν* No man baptizes but he that is in holy orders. The baptism is null: I cannot say so; nor can I say, *ἵνα δέχεται*; Let it be received. Only I offer this to consideration; If a Deacon can do no ministerial act with effect, but a lay-person may do the same with effect upon the person suscipient, What is that supernatural grace and inherent and indelible character which a Deacon hath received in his ordination? If a Deacon can do no supernatural act which were void and null if done by him that is not a Deacon, he hath no character, no spiritual inherent power: and that he is made the ordinary minister of it, is for order sake: but he that can do the same thing, hath the same power and ability. By this ground a Lay-person and a Deacon are not distinguished by any inherent character, and therefore they who understand the spiritual powers and effects of ordination in the sense and expression of an inherent and indelible character, will find some difficulty in allowing the effect of a lay-baptism.

But I consider that the instances of Scripture brought for the lawfulness of lay-administration, if they had no particular exception, yet are impertinent to this question; for it is not with us pretended in any case to be lawfull, but in extrem necessity: And therefore, Saint Peters deputing the bretheren who came with him to Cornelius to baptize his family, is nothing to our purpose, and best answers it self: for either they were of the Clergy, who came with them; or else lay persons may baptize by the right of an ordinary deputation, without a case of necessity; for here was none: Saint Peter might have done it himself.

And as for Ananias, he was one of the Seventy two: and if that be nothing, yet he was called to that ministration about Paul, as Paul himself was to the Apostleship, even by an immediate vocation, and mission from Christ himself. And if this answer were not sufficient (as it is most certainly) the argument would press further than is intended: for Ananias tells him, he was sent to him that *he might lay his hands on him that he might receive the holy Ghost*: and to do that, was more than Philip could do; though he was a Deacon, and in as great a necessity, as this was: And yet besides all this, this was not a case of necessity, unless there was never a Presbyter or Deacon in all Damascus, or that God durst not trust any of them with Paul, but only Ananias, or that Paul could not stay longer without baptism, as many thousand converts did in descending ages.

And for the other conjecture it is not considerable at all: for the Apostles might take three or four dayes time to baptize the three thousand: there was no hurt done if they had stayed a week: the text insinuates nothing to the contrary; *The same day about three thousand were added to the Church*, then they were added to the Church, that is, by virtue and efficacy of that Sermon, who it may be considered some-while of S. Peters discourse, and gave up their names upon mature deliberation and positive conviction. But it is not said, *they were baptized the same day*; and yet it was not impossible for the twelve Apostles to do it in one day, if they had thought it reasonable.

For

9.

10.

11.

12.

For my own particular, I wish we would make no more necessities than God made, but that we leave the administration of the Sacraments to the manner of the first institution, and the Clericall offices be kept within their cancells, that no Lay-hand may pretend a reason to usurp the sacred Ministry: and since there can be no necessity for unbaptized persons of years of discretion, because their desire may supply them, it were well also if our charity would find some other way also, to understand Gods mercy towards infants; for certainly, he is most merciful and full of pity to them also: and if there be no neglect of any of his own appointed ministeries, so as he hath appointed them, methinks it were but reasonable to trust his goodness with the infants in other cases: for it cannot but be a jealousy and a suspicion of God, a not daring to trust him, and an unreasonable proceeding beside, that we will rather venture to dispense with divine institution, than think that God will; or that we should pretend more care of children than God hath: when we will break an institution, and the rule of an ordinary Ministry of Gods appointing, rather than cast them upon God, as if God loved this ceremony better than he loved the child; for so it must be, if the child perished for want of it: and yet still methinks according to such doctrine, there was little or no care taken for infants for when God had appointed a ministry, and fixed it with certain rules and a proper deputation: in reason (knowing in all things else how mercifull God is and full of goodness) we should have expected that God should have given expresse leave to have gone besides the first circumstances of the Sacrament, if he had intended we might or should: and that he should have told us so too rather than by leaving them fast tyed without any expresse cases of exception, or marks of difference, permit men to dispute and stand unresolved between a case of Duty and a point of Charity: for although God will have mercy rather than sacrifice, yet when both are commanded, God takes order they shall never crosse each other, and sacrifice is to be preferred before mercy, when the Sacrifice is in the commandment, and the Mercy is not: as it is in the present question. And if it were otherwise in this case yet because God loves mercy so well, Why should we not think, that God himself will shew this mercy to this Infant when he hath not expressed his pleasure that we should do it? We cannot be more mercifull than He is.

13.

The Church of England hath determined nothing in this particular, that I know of; onely when in the first Liturgy of King Edward the sixth, a Rubrick was inserted permitting Midwives to baptize in cases of extrem danger, it was left out in the second Liturgies, which is at least an argument she intended to leave the question undetermined; if at least that omission of the clause, was not also a rejection of the Article: Only this *Epiphanius* objects against the *Marcionites*, and *Tertullian* against the *Gnosticks*, that they did permit women to baptize: I cannot say but they made it an ordinary employment, and a thing besides the case of necessity: I know not whether they did or no. But if they be permitted, it is considerable whither the example may drive: *Petulus mulierque usurpavit docere, an non utique & tingendi jus sibi pariet?* that I may turn *Tertullians* Thesis into an Interogative. *The women usurp the office of teaching, if also they may be permitted to baptize*, they may in time arrogate and invade other ministeries; or if they do not, by reason of the natural and political incapacity of their persons, yet others may upon the same stock: for necessity consists not

re prescript.  
heres. 42.

b *Tertullion de*  
*baptismo.*

in



in a Mathematical point, but hath latitude which may be expounded to inconvenience; and that I say truth and fear reasonably, I need no other testimony than the *Greek Church*, for amongst them a *[ἡ ἀποστολική]* the absence of the Priest is necessity enough for a woman to baptize; for so says *c Gabriel Philadelphiensis*. In the absence of a Priest, a Christian Laick may baptize, whether it be man or woman, either may do it; and whether that be not only of danger in the sequel, but in it self a very dissolution of all discipline, I leave it to the Church of England to determine as for her own particular, that at least the Sacrament be left intirely to Clerical dispensation according to divine commandment.

c Tractat. de  
sacramentis cap.  
de baptismo.  
ἐν τῇ ἀποστολικῇ  
ἐκκλησίᾳ; ὅθεν α-  
ποστολικὸς βαπτισ-  
μὸς ἀπαραίτητος  
ἐστίν ὁ ἀνθρώπου  
ἀπὸ τοῦ θ. ἀντὶ  
ἀπὸ τοῦ θ.

14.

One thing I offer to consideration; that since the keys of the Kingdome of Heaven be most notoriously and signally used in Baptism, in which the Kingdom of Heaven the Gospel, and all its promises, is opened to all believers, and though as certainly yet less principally in reconciling penitents, and admitting them to the communion of the faithful; it may be of ill consequence, to let them be usurped by hands to whom they were not consigned. Certain it is, S. Peter used his Keys, and opened the Kingdome of Heaven first, when he said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. However as to the main question, we have not only the universal doctrine of Christendom, but also expresse authority and commission in Scripture, sending out Apostles and Apostolical men, persons of choice and special designation to baptize all Nations, and to entertain them into the services and institution of the holy Jesus.

Act. 2. 38.

## SECT. V.

I Shall instance but once more, but it is in the most solemn, sacred and divinest mystery in our Religion; that in which the Clergy in their appointed ministry do *διακονεῖν τῷ κυρίῳ*, stand between God and the people, and do fulfill a special, and incomprehensible ministry, which the Angels themselves do look into with admiration; to which the people if they come without fear, cannot come without sin; and this of so sacred and reserved mysteriousness, that but few have dared to offer at with unconsecrated hands: some have. But the *Eucharist* is the fulness of all the mysteriousness of our Religion; and the Clergy, when they officiate here, are most truly in the phrase of Saint Paul, *Dispensatores mysteriorum Dei*, dispensers of the great mysteries of the Kingdom. For (to use the words of Saint Cyprian) *Jesus Christ is our high Priest, and himself become our sacrifice which he finished upon the Cross in a real performance, and now in his office of Mediatorship makes intercession for us by a perpetual exhibition of himself, of his own person in Heaven, which is a continual actually represented argument to move God to mercy to all that believe in, and obey the Holy Jesus.*

1.

1 Cor. 4. 1.

Ad Cæcil.  
Ep. 63.  
Si Jesus hi-  
sus dominus &  
Deus noster ipse  
est summus sa-  
cerdos Dei Pa-  
tris & sacrifici-

ei in Patri seipsum primus obtulit, & hoc fieri in sui commemorati nem precepit, utique ille sacerdos vice Christi vere fungitur, qui id quod Christus fecit, imitatur: & sacrificium verum & plenum nunc offert in Ecclesiâ Deo Patri, si incipiat offerre secundum quod ipsum Christum videtur obtulisse.

C

Now

2. Now Christ did also establish a number of select persons, to be ministers of this great Sacrifice, finished upon the Cross; that they also should exhibit and represent to God (in the manner which their Lord appointed them) this sacrifice, commemorating *the action* and *suffering* of the great Priest; and *by way of prayers* and *impetration*, offering up that action in behalf of the people, *ἐν τῷ ὄντι θύοντες θυσιὰς τῷ θεῷ*, (as *Gregory Nazianzen* expresses it) sending up Sacrifices to be laid upon the Altar in Heaven, that the Church might be truly united unto Christ their Head, and, in the way of their ministry, may do what he does in Heaven; for he exhibits the *sacrifice*, that is, *himself*, actually and presentially in Heaven: the Priest on earth commemorates the same, and by his prayers represents it to God in behalf of the whole Catholick Church; presentially too, by another and more mysterious way of presence; but both Christ in Heaven, and his Ministers on Earth do actuate that sacrifice, and apply it to its purposed design by praying to God in the vertue and merit of that sacrifice; *Christ himself*, in a high and glorious manner; *the Ministers* of his Priesthood (as it becomes Ministers) humbly, sacramentally, and according to the energy of humane advocacy and intercession; This is the summe and great mysteriouness of Christianity, and is now to be proved.
3. This is expressly described in Scripture; that part concerning Christ is the doctrine of *S. Paul*, who disputes largely concerning Christ's Priesthood; affirming that *Christ is a Priest for ever*; he hath therefore *an unchangeable Priesthood*, because *he continueth for ever*, and *he lives for ever to make intercession for us*; this he does as Priest, and therefore it must be by offering a Sacrifice, [*for every high Priest is ordained to offer Gifts and Sacrifices*] and therefore *it is necessary he also have something to offer*, as long as he is a Priest, that is, *for ever*, till the consummation of all things; since therefore he hath nothing new to offer, and something he must continually offer, it is evident, he offers himself as the medium of advocacy, and the instance and argument of a prevailing intercession; and this he calls [*a more excellent Ministry*] and by it, *Jesus is a Minister of the Sanctuary, and of the true Tabernacle*, that is, He, as our high Priest officiates in Heaven, in the great office of a Mediator, in the merit and power of his death and resurrection. Now what Christ does always in a proper and most glorious manner, the Ministers of the Gospel also do in theirs: commemorating the Sacrifice upon the Cross, *giving thanks*, and celebrating a perpetual Eucharist for it, and *by declaring the death of Christ*, and praying to God in the vertue of it, for all the members of the Church, and all persons capable; it is *in genere orationis* a Sacrifice, and an instrument of propitiation, as all holy prayers are in their several proportions.
4. And this was by a precept of Christ; *Hoc facite, Do this in remembrance of me*. Now this precept is but twice reported of, in the new Testament, though the institution of the Sacrament, be four times. And it is done with admirable mystery; to distinguish the several interests, and operations which concern several sorts of Christians in their distinct capacities: *S. Paul* thus represents it; [*Take eat—This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the Symbols: for they also do in their manner *enunciate*, declare, or represent, the Lords death till he come. And *Saint Paul* prosecutes it with instructions particular to the *κωμῶντες* to them that do communicate, as appears in the succeeding cautions against unworthy manducation,

Orat. 11:

Heb 7. 23, &amp;c.

And 8. ver. 2, 3, &amp;c.

manducation, and for due preparation to its reception. But S. Luke reports it, plainly to another purpose, [and he took bread, and gave thanks, & brake it, & gave it unto them, saying: This is my body which is given for you; Hoc facite, This] do in remembrance of me: [This] cannot but relate to accepit, gratias egit, fregit, distribuit; Hoc facite. Here was no manducation expressed, and therefore Hoc facite concerns the Apostles in the capacity of Ministers; not as receivers, but as Consecrators and givers; and if the institution had been represented in one scheme without this mysterious distinction, and provident separation of employment, we had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very first fountains of Scripture.

And this being the great mystery of Christianity, and the only remnant Express of Christ's Sacrifice on earth, it is most consonant to the Analogy of the mystery, that this commemorative Sacrifice be presented by persons as separate, and distinct in their ministry, as the Sacrifice it self is from, and above the other parts of our Religion.

Thus also the Church of God hath for ever understood it, without any variety of sense or doubtfulness of distinguishing opinions. It was the great excellency and secret mystery of the Religion, to consecrate and offer the holy Symbols and Sacraments: I shall transcribe a passage out of Justin Martyr giving the account of it to Antoninus Pius in his Oration to him; and it will serve instead of many; for it tells the Religion of the Christians in this mystery, and gives a full account of all the Ceremony.

Πανσύνετοι τῶν ἐν Χρῆστῷ ἵππιτα προσέρχεται τῇ προεστῶτι τῶν ἀδελφῶν ἀγῶν καὶ ποτήριον ὕδατος καὶ χραμάτων, &c. "When the prayers are done, then is brought to the President of the Brethren [the Priest] the Bread, and the Chalice of Wine mingled with Water; which being received, he gives praise and glory to the Father of all things, and presents them in the name of the Son and the Holy Spirit, and largely gives thanks, that he hath been pleased to give us these gifts: and when he hath finished the prayers and thanksgiving, all the people that is present, with a joyful acclamation, say Amen. Which when it is done by the Presidents and people, those which amongst us are called Deacons and Ministers, distribute to every one that is present, that they may partake of him, in whom the thanks were presented, the Eucharist, Bread, Wine, and Water; and may bear it to the absent. Moreover this nourishment is by us called the Eucharist, which it is lawful for none to partake, but to him who believes our Doctrine true, and is washed in the Laver for the remission of sins, and regeneration, and that lives so as Christ delivered. For we do not take it as common bread, & common drink; but as by the word of God Jesus Christ the Saviour of the world was made flesh, and for our salvation sake, had flesh and blood: after the same manner also we are taught that this nourishment, in which by the prayers of his word, which is from him the food in which thanks are given, or the consecrated food by which our flesh and blood by mutation or change are nourished, is the flesh and blood of the incarnate Jesus. For the Apostles in their commentaries which they wrote, which are called the Gospels, so delivered, as Jesus commanded. For when he had given thanks and taken Bread, he said, Do this in remembrance of me; This is my body; And likewise taking the Chalice, and having given thanks, he said, [This is my blood,] and that he gave it to them alone.] This one Testimony I reckon as sufficient: who please to see more, may

5.

6.

Vide etiam  
Justin. in  
Apol. 2.



<sup>a</sup> Epist. ad  
Trallian.

<sup>b</sup> Lib. 1. c. 31.

<sup>c</sup> Lib. 8. c. ult.

<sup>d</sup> De prescript.

<sup>e</sup> Lib. 1. Ep. 2.

<sup>f</sup> 9. c. l. 3.

<sup>g</sup> Epist. 15.

<sup>h</sup> Apol. 2. cum

de Ischriava-

tionem reddit

eum calice sa-

cro uti non pot-

uisse. <sup>i</sup> Heres. 79.

<sup>g</sup> Lib. 2. de bapt. c. 8.

<sup>h</sup> Lib. 3. c. 6.

<sup>i</sup> de sacerdot. Homil. 51.

<sup>j</sup> 83. in Matth. c. Hom. 6. ad

pop. Antioch. <sup>k</sup> Contr. Lucifer. c. Ep. 1. ad Heliador. c. 85.

ad Evagrium c. ad Hedito. 150. 9. 2. k Lib. 20. de Civ. c. 10.

observe the tradition full, testified and intire, in <sup>a</sup> Ignatius, <sup>b</sup> Clemens Romanus, or whoever wrote the Apostolical Constitutions in his name, <sup>c</sup> Tertullian, <sup>d</sup> S. Cyprian, <sup>e</sup> S. Athanasius, <sup>f</sup> Epiphanius, <sup>g</sup> S. Basil, <sup>h</sup> S. Chrysostome (almost every where,) <sup>i</sup> S. Hierom, <sup>k</sup> S. Augustine; and indeed we cannot look in vain, into any of the old writers: The summe of whose doctrine in this particular, I shall represent in the words of the most ancient of them, S. Ignatius, saying, That he is worse than an Infidel that offers to officiate about the holy Altar, unless he be a Bishop or a Priest.

7. And certainly, he could upon no pretence have challenged the Appellative of *Christian*, who had dared either himself to invade the holy Rites within the Chancels, or had denyed the power of celebrating this dreadful mystery to belong only to sacerdotal ministration. For either it is said to be but common Bread and Wine, and then, if that were true, indeed any body may minister it; but then they that say so, are blasphemous, they count the blood of the Lord *τὸ αἷμα τοῦ κυρίου*, (as S. Paul calls it, in imitation of the words of institution) *the blood of the Covenant, or New Testament, a prophane or common thing; they discern not the Lord's body; they know not that the Bread that is broken is the communication of Christ's body*: But if it be a holy, separate, or divine and mytterious thing, who can make it (ministerially, I mean) and consecrate or sublime it from common and ordinary Bread, but a consecrate, separate, and sublimed person? It is to be done either by a natural power, or by a supernatural. A natural cannot hallow a thing in order to God; and they only have a supernatural, who have derived it from God, in order to this ministration; who can shew that they are taken up into the lot of that Deacon-ship, which is the type and representment of that excellent ministry of *the true Tabernacle* where Jesus himself does the same thing, in a higher and more excellent manner.

8. This is the great Secret of the Kingdom, to which in the Primitive Church, many who yet had given up their names to Christ by designation, or solemnity were not admitted, so much as to the participation; as the *Catechumens*, the *Audientes*, the *Pœnitentes*, *Neophytes*, and *Children*: and the ministry of it was not only reserved for sacred persons, but also performed with so much mysterious secrecy, that many were not permitted so much as to see. This is that Rite, in which the Priest intercedes for, and blesses the people; offering in their behalf, not only their prayers, but applying the Sacrifice of Christ to their prayers, and representing them with glorious advantages, and titles of acceptation, which because it was so excellent, celestial, sacred, mystical and supernatural it raised up the persons too; that the *ministerial Priesthood* in the Church, might, according to the nature of all great employments, pass an excellency and a value upon the Ministers.

9. And therefore according to the natural reason of Religion, and the devotion of all the world, the Christians, because they had the greatest reason so to do, did honour their Clergy with the greatest veneration and esteem. It is without a Metaphor, *regale Sacerdotium*, a royal Priesthood, so S. Peter; which although it be spoken in general of the Christian Church, and, in an improper large sense, is verified of the people; yet it is so to be expounded, as that parallel place of the Books of *Moses*, from whence the expression is borrowed, *Ye shall be a Kingdom*

<sup>1</sup> 1 Pet. 2. 9.

Exod. 19. 3.

*Kingdom of priests, and an holy Nation*; which plainly by the sense and Analogy of the Mosaic Law, signifies a Nation blessed by God with Rites and Ceremonies of a separate Religion; a *Kingdom*, in which Priests are appointed by God, a *Kingdom*, in which nothing is more honourable than the *Priesthood*; for it is certain, the Nation was famous in all the world, for an honourable Priesthood; and yet the people were not Priests in any sense, but of a violent Metaphor. And therefore the Christian Ministry having greater privileges, and being honoured with attestation of the body and blood of Christ, and offices serving to a better Covenant, may with greater argument be accounted excellent, honourable, and royal; and all the Church be called a *royal Priesthood*, the denomination being given to the whole, from the most excellent part; because they altogether make one body under Christ the head, the medium of the union being the *priests*, the collectors of the Church, and instrument of adunation; and *reddendo singula singulis*, dividing to each his portion of the expression; the people is a *peculiar people*, the Clergy a *holy Priesthood*: and all in conjunction, and for several excellencies a *chosen Nation*: so that βασιλικὸν ἱερέϊον is the same with βασιλικὴ ἱερέϊον, the *Priesthood of the Kingdom*, that is, the *ministry of the Gospel*: for in the new Testament, the *Kingdom* signifies the *Gospel*: and βασιλικὸν is the same with εὐαγγελικόν, *Kingly* is of, or *belonging to the Gospel*: for therefore it is observable, it is not βασιλικόν but βασιλικὸν ἱερέϊον, not well rendered by the vulgar Latine *regale sacerdotium*; as if *Kingly* were the Appellative or Epithete of this Priesthood; it is *regium*, a Priesthood appertaining to the *Kingdome* of the Gospel; and the Priest being enumerated distinctly from the people, the *priests of the Kingdome*, and the *people of the Kingdome*, are all *holy and chosen*; but in their several manner: the Priests of the Kingdome *those*, the people of the Kingdome, *these*; to bring or design a spiritual Sacrifice, the *Priest* to offer it; or *altogether to sacrifice*; the Priest by his proper Ministry, the people by their assent, conjunction and assistance, chosen to serve God, not only in their own forms, but under the ministrations of an honourable Priesthood.

And in all the descent of Christian Religion it was indeed honourable, ἡ αὐτὴ ἱεροσύνη τελεῖται ἐπὶ τῆς γῆς, τὴν δὲ ἐπαγγελίαν ἔχει παρυμῶν, saith Saint Chrysostome, the *Christian Priesthood does its ministry and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hosts*: so that I shall not need to take notice of the *Lamina aurea* which Polycrates reports S. John to have worn in token of his *royal Priesthood*, a *wreath of Gold*; (so also did Saint James Bishop of Jerusalem, as Saint Hierom and Epiphanius report) nor the exemption of the Clergy from Tribute, their authority with the people, their great donatives and titles of secular advantage, these were accidental to the Ministry, and relied upon the favour of Princes, and devotion of the people; and if they had been more, yet are less than the honours God had bestowed upon it; for certainly, there is not a greater degree of power in the world, than to remit and retain sins, and to consecrate the *Sacramental Symbols* into the mysteriousness of *Christ's body and blood*; nor a greater honour, than that God in Heaven should ratifie what the Priest does on earth; and should admit him to handle the Sacrifice of the world, and to present the same which in Heaven is presented by the eternal Jesus.

10.

Lib. 2. de sacer.  
Apud. Euseb.  
hist. lib. 5. c. 25.  
De script. in  
Jacob. Hæres.  
78.

Ὁ θυσίας πύμποιτες ἀναμακάριε ἱερεῖς,  
 Ὁ ψυχῶν ταμίαι μεγακύβητες, ὁ μέγαλοιο  
 Πλάσμα θεῷ χεῖρεςσιν ἐν ὑμνήσῃσι φέροντες.

1 Tim 1. 3.

Orat. 1.

1 Tim. 5. 17.  
 Heb. 13. 17.  
 2 Cor. 2. 6.  
 1. heb. 5. 12.  
 Gal. 6. 1.

πρεσβύτεροι,  
 ἡγούμενοι, ὀβ-  
 λεῖται,  
 σπουδαῖοι  
 ἡμῶν, ὁ ἄνθρωπος  
 πνευματικοί,  
 καὶ ποιεῖτε  
 τὰς ἐν πνεύματι  
 ἡμῶν, ὡς τὸν  
 ἀποστόλου,  
 ὡς τὸν ἀποστόλου.

Οἰκονόμοις  
 ἀρχιερεσὶ καὶ  
 χερσὶ τοῦ  
 ἁγίου πνεύματος  
 ὡς τὸν ἁγίου  
 πνεύματος,  
 ὡς τὸν ἁγίου  
 πνεύματος,  
 ὡς τὸν ἁγίου  
 πνεύματος.

So Gregory Nazianzen describes the honour and mysteriousness of the Priest's power: *They minister the spiritual and unbloody sacrifice, they are honourable Guardians of souls, they bear the work of God in their hands.* And S. Hierom speaking of these words of S. Paul, *I am ordained a Preacher and an Apostle: Quod Paulus ait, [Apostolus Jesu Christi] tale mihi videtur quasi dixisset, Praefectus pratorio Augusti Caesaris, Magister exercitus Tiberii Imperatoris.* And a little after, *Grandem inter Christianos sibi vindicans dignitatem, Apostolorum se Christi titulo prae-notavit, ut ex ipsa lecturos nominis autoritate deterreret, indicans omnes qui Christo crederent, debere esse sibi subjectos.* And therefore S. Chrysostome says, it is the trick of Hereticks, not to give to Bishops titles of their eminency and honour, which God hath vouchsafed them: *Ut Diabolus, ita etiam qui libet facit hereticus vehementissimus in tempore persecutionis, loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiscopum, nec Religiosissimum, nec sanctum, sed quid? Reverentia tua &c. nomina illi adducit communia, ejus negans autoritatem: Diabolus hoc tunc fecit in Deo: It is καθαρκὴ τάξις and διακεκλητή, A separating and purifying order of men, so Dionysius calls it: but Nazianzen speaks greater and more glorious words yet, and yet what is no more than a sober truth: for he calls the Priest τὸν μετ' ἀγγέλων σπουδόμενον, καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ διὰ τὴν ἀναδοξα- σμένην ἀναπύμωτον τῆς θυσίας καὶ χερσὶν ἐνιεργούντα, καὶ τὸ μέγιστον ἔκπαινον, θεοποιήσαντα. He stands with Angels, and is magnified with Archangels; he sends Sacrifices to a celestial Altar, and is consecrated in the Priesthood of Christ, a divine person, and an instrument of making others so too. I shall add no more as to this particular. The express precepts of God in Scripture are written in great characters, there is a double honour to be given to the Ecclesiastical Rulers. Rulers that also labour in the word and doctrine: There is obedience due to them, obedience in all things, and estimation, and love, καὶ ἐν περισσῷ, very abundantly; esteem such very highly for their works sake; a communicating to them in all good things; and their offices are described to be great, separate, busy, eminent and profitable, they are Rulers, Presidents, set over us in the Lord, taking care for us, labouring in doctrine, spiritual persons, restorers of them that were overtaken in a fault, curates of souls, such as must give an account for them, the salt, the light of the world, shepherds; and much more, signifying work, and rule, and care, honour. But next to the words of Scripture, there can no more be said concerning the honour of the sacred order of the Clergy, than is said by Saint Chrysostome in his books *De sacerdotio*, and Saint Ambrose, *De dignitate sacerdotali*; and no greater thing can be supposed communicated to men than to be the Ministers of God, in the great conveyances of grace, and instruments of God in the pardon of sins, in the consecration of Christ's body and blood, in the guidance and conduct of souls. And this was the stile of the Church, calling Bishops and Priests according to their respective capacity, *Stewards of the grace of God, leaders of the blind, a light of them that sit in darkness, instructors of the ignorant, teachers of babes, stars in the world, amongst whom ye shine as lights in the world*, and that is Scripture too; *stars in Christ's right hand, lights set upon the Candlesticks: And now supposing these premises, if Christendome had not paid**



paid proportionable esteem to them, they had neither known how to value Religion, or the mysteries of Christianity. But that all Christendome ever did pay the greatest reverence to the Clergy and religious veneration, is a certain argument that in Christian Religion the distinction of the Clergy from the Laity, is supposed as a *præcognitum*, a principle of the institution. I end this with the words of the seventh General Council: *It is manifest to all the world, that in the Priesthood, there is order and distinction; and to observe the Ordinations and Elections of the Priesthood with strictness and severity, is well pleasing to God.*

Can. 14.  
ὅτι τὰς αὐ-  
τοῦ πρε-  
σβυτέρου  
ἐν ἱεροσολύμοις  
καὶ ἐν τοῖς  
ἄλλοις ἐκ-  
κλησίαις δια-  
κρίσει τὸς πρε-  
σβυτέρους ἐν-  
χρηστέους ἑκά-  
στῃ ἐκκλησίᾳ.

## S E C T. VI.

**A**S soon as God began to constitute a Church, and fix the Priesthood, which before was very ambulatory, and dispensed into all Families, but ever officiated by the *Major domo*, God gives the power, and designs the person. And therefore *Moses* consecrated *Aaron*, *agitatus à Deo consecrationis Principe*, saith *Dionysius*, *Moses* performed the external rites of designation, but God was the consecrator, *τὸν ἱερατικὴν τελεῖται ἱεραρχικῶς ἐκείνου ὡς ἀπὸ τελετάρχου θεοῦ*. *Moses* appointed *Aaron* to the Priesthood, and gave him the Order, but it was only as the Minister and Deputy of God, under God the chief consecrator. And no man taketh upon him this honour, but he that was called of God, as was *Aaron*, saith *S. Paul*. For in every Priesthood, God designed and appointed the Ministry, and collates a power, or makes the person gracious: either gives him a spiritual ability of doing something which others have not, or if he be only employed in praying and presenting Sacrifices of Beasts for the people; yet that such a person should be admitted to a nearer address, and in behalf of the people, must depend upon God's acceptation, and therefore upon divine constitution: for there can be no reason given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man, more than another, who possibly hath no natural or acquired excellency beyond many of the people, except what God himself makes, after the constitution of the person. If a spiritual power be necessary to the ministration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciousness and aptness of the person be required, that also being arbitrary, preternatural and chosen, must derive from the divine election: For God cannot be prescribed unto by us, whom he shall hear, and whom he shall entertain in a more immediate address, and freer intercourse.

Eccles. Hie-  
rarch.

Dionys. ibid.

And this is divinely taught us by the example of the high Priest himself: who, because he derived all power from his Father, and all his graciousness and favour, in the office of Priest and Mediator, was also personally chosen and sent, and took not the honour but as it descended on him from God, that the honour and the power, the ability, and the ministry, might derive from the same fountain. *Christ did not glorify himself to become high Priest*. Honour may be deserved by our selves, but always comes from others: and because no greater honour than to be ordained for men in things pertaining to God, every man must say as

2.

Heb. 5. 5.

our

our blessed High Priest said of himself: *If I honour myself, my honour is nothing: it is God that honoureth me*: For Christ being the fountain of Evangelical Ministry, is the measure of our dispensations, and the Rule of Ecclesiastical Oeconomy: and therefore we must not arrogate any power from our selves, or from a less authority than our Lord and Master did: and this is true and necessary in the Gospel, rather than in any Ministry or Priesthood that ever was, because of the collation of so many excellent and supernatural abilities which derive from Christ upon his Ministers, in order to the work of the Gospel.

3. And the Apostles understood their duty in this particular, as in all things else; for when they had received all this power from above, they were careful to consign the truth, that although it be *ἀνθρώπινη τιξίς*, it is *θεῶαρχος*, a divine grace in a humane ministry, and that although *ἐκ ἀνθρώπων καθίσταται* yet *ἐκ ἑαυτοῦ τις τὴν μὲν λαμβάνει*, that is, *He that is ordained by men*, yet *receives his power from God*; not at all *by himself*; and from *no man* as from the fountain of his power: And this, I say, the Apostles were careful to consign in the first instance of Ordination in the case of *Matthias*. *Thou Lord, shew which of these two, thou hast chosen*: God was the Elector, and they the Ministers; and this being at the first beginning of Christianity, in the very first designation of an Ecclesiastical person, was of sufficient influence into the Religion for ever after; and taught us to derive all clerical power from God; and therefore by such means and Ministeries which himself hath appointed, but in no hand to be invaded, or surprized in the entrance, or polluted in the execution.

Εὐχολ.

Heb. 5.

Acts 1. 24.

4. This descended in the succession of the Churches doctrine for ever. *Receive the Holy Ghost*, said Christ to his Apostles, when he enabled them with *Priestly power*; and *S. Paul* to the Bishops of *Asia* said, *The Holy Ghost hath made you Bishops or Overseers; because no mortal man, no Angel, or Archangel, nor any other created power, but the Holy Ghost alone hath constituted this Order*, saith *S. Chrysostome*. And this very thing, besides the matter of fact, and the plain donation of the power by our blessed Saviour, is intimated by the words of Christ other-where; *Pray ye therefore the Lord of the Vineyard, that he will send Labourers into his Harvest*. Now his mission is not only a designing of the persons, but enabling them with power; because he never commands a work, but he gives abilities to its performance: and therefore still in every designation of the person, by whatever ministry it be done, either that ministry is by God constituted to be the ordinary means of conveying the abilities, or else God himself ministers the grace immediately. It must of necessity come from him some way or other.

chrysost. lit. 3.  
de sacerdot.  
Quippe non  
mortalis qu. spi-  
am non Ange-  
lus non Archan-  
gelus, non alia  
quavis creatura  
potentia, sed ip-  
se Pa. auctor  
ordinem ejus-  
modi disposuit.

Πᾶσι δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον

\*Λογὴν ἐστὶν-----

James 1. 17.

Saint *James* hath adopted it into the Family of Evangelical truths; *πᾶν δῶρημα τέλειον*, and therefore *πᾶν δῶρημα τελειωτικόν*, Every perfect gift, and therefore every perfecting gift, which in the stile of the Church is the gift of Ordination, is from above, the gifts of perfecting the persons of the Hierarchy, and ministry Evangelical; which thing is further intimated by Saint *Paul*. *Now he which stablisheth us with you [in Χριστῷ] in order to Christ [and Christian Religion] is God*, and that his meaning be understood concerning the *βεβαιώσις Ἀποστολική* of establishing him in

2 Cor. 1. 21.

in the ministry, he addes *καὶ χρίσας ἡμᾶς ὁ θεὸς* and he which anointeth us is God, and hath sealed us with an earnest of his Spirit [unction] and consignation] and [establishing by the holy spirit: the very stile of the Church for Ordination *ὅτι ὁ πατὴρ ἐσφράμισε* ὁ θεὸς, it was said of Christ, *Him* John. 6. 27. *hath the Father sealed*, that is, ordained him, the Priest and Prophet of the world, and this he plainly spoke as their Apostle and President in Religion, Not as Lords over your faith, but fellow-workers; he spake of himself and Timothy, concerning whose Ministry in order to them, he now gives account: : *χρίσας ὁ θεὸς* and *σφραγισάμενος ὁ θεὸς*, God anoints the Priest, and God consignes him with the holy Ghost; that is the *principale quæstum*, that is the main question.

And therefore the Author of the Books of Ecclesiastical Hierarchy, giving the rationale of the Rites of Ordination, sayes that the priest is made so *ὡς ἀνάρρητον* by way of proclaiming and publication of the person, signifying, That the holy man that consecrates, is but the proclaimer of the divine election, but not by any humane power or proper grace does he give the perfect gift and consecrate the person. And \* Nazianzen, speaking of the rites of Ordination hath this expression, with which the divine grace is proclaimed: (And Billius renders it ill by *superinvocatur*.) He makes the power of consecration to be declarative; which indeed is a lesser expression of a fuller power, but it signifies as much as the whole comes to; for it must mean, God does transmit the grace [at] or [by] or [in] the exterior ministry, and the Minister is [*ἐκφαντορικὸς* a declarer] not by the word of his mouth, distinct from the work of his hand: But by the ministry, he declares the work of God, then wrought in the person suscipient. And thus in absolution the Priest declares the act of God pardoning, not that he is a Preacher only of the pardon upon certain conditions, but that he is not the principal agent, but by his ministry declares and ministers the effect and work of God. And this interpretation is clear, in the instance of the blessed Sacrament, where not only the Priest but the people do *καταγγέλλου* declare the Lords death, not by a Homily, but by virtue of the mystery which they participate. And in the instance of this present question, the consecrator does declare power to descend from God upon the person to be ordained.

But thus the whole action being but a ministry, is a declaration of the effect and grace of Gods vouchsafing; and because God does it not immediatly, and also because such effects are invisible and secret operations, God appointing an external rite and ministry, does it, that the private working of the Spirit may become as perceived as it can be, that is, that it may by such rites be declared to all the world what God is doing, and that men cannot do it of himself; and besides the reasonableness of the thing, the very words in the present allegation do to this very sense expound themselves: for *ἐκφαντορικὸς ἐστὶ* and *ἐκ ἰδία χάρις*, are the same thing, and expressive of each other; the consecrator declares, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

And this doctrine we read also in S. Cyprian towards the end of his Epistle to Cornelius: *ut Dominus qui Sacerdotes sibi in Ecclesia sua eligere & constituere dignatur, electos quoque & constitutos sua voluntate atque opitulatione tueatur*: It is a good, prayer of Ordination, [that the Lord who vouchsafes to chuse and consecrate Priests in his Church, would also be pleased by his aid and grace to defend them whom he hath

Verf. 12.

John. 6. 27.

Ὁὐκ ἔστι κυριεύομεν ὁ μὲν πρὸς πίστιν, ἀλλὰ συνεργῶς ἐσμεν, &c.

5.

Ὁ πὸ εὐλόθεος ἱεροπλεσθε ἐκφαντορικὸς ἐστὶ τῆς θεαρ. χάρις ἐκλογῆς ἐκ αὐτοῦ ἰδία χάρις τὰς πλημέρους ἐπὶ τῇ ἱερᾷ ἀγῶν τελείωσιν. In Orat. in laudem sui patris. Nunc deus meus tuus tuus μοσις ἀρχαῖς εὐτακτοῦ ἐκ ἐπολαμῆς τὴν τῶν ἡμῶν τέραν αἰς ἡ θία χάρις ἐπιφθίμ.

6.

Epist. 45.



De dignit. Sa-  
cerdos. & in  
comm. in 1.  
Tom. c. 2. & in  
1 Cor. 12. in  
illud [Dis-  
ones gratia-  
rum.]

hath so chosen and appointed] *Homo manum imponit, & Deus largitur gratiam: Sacerdos imponit supplicem dextram, Deus benedicit potenti dextra*, saith Saint *Ambrose*, Man imposes his hand but God gives the grace: the Bishop layes on his hand of Prayer, and God blesses with his hand of power. The effect of this discourse is plain; the grace and powers that enable men to minister in the mysteries of the Gospel is so wholly from God, that whosoever assumes it without Gods warrant, and besides his way, ministers with a vain, sacrilegious, and *ineffective hand*, save only that he disturbs the appointed order, and does himself a mischief.

## S E C T. VII.

I.

**B**Y this ordination the persons ordained are made ministers of the Gospel, stewards of all its mysteries, the Light, the Salt of the earth, the Shepherd of the flock, Curates of souls; these are their offices, or their appellatives (which you please): for the Clericall ordination is no other but a *sanctification* of the person *in both senses*; that is, 1. A separation of him to do certain mysterious actions of religion: which is that sanctification by which *Jeremy*, and *S. John* the Baptist were sanctified from their mothers wombs. 2. It is also a sanctification of the person, by the increasing or giving respectively to the capacity of the fuscipient, such graces as make the person meet to speak to God, to pray for the people, to handle the mysteries, and to have influence upon the cure.

2.

The first sanctification of a designation of the person; which must of necessity be some way or other by *God*: because it is a neerer approach to him, a ministry of his graces, which without his appointment, a man *must not, cannot* any more do, than a messenger can carry pardon to a condemned person, which his Prince never sent. But this separation of the person, is not only a naming of the man, ( for so far the separation of the person may be previous to the ordination: for so it was in the ordinations of *Matthias*, and the seven Deacons; The Apostles *they appointed two*, before God chose by lot; and the whole Church chose the seven Deacons before the Apostles imposed hands; ) but the separation, or this first sanctification of the person, is a giving him a power to doe such offices, which God hath appointed to be done *to him*, and *for the people*, which we may clearly see and understand in the instance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* should make the addresse; *Go to my servant, he shall pray for you, and him will I accept*; this separation of a person for the offices of advocacy, is the same thing which I mean by *this first sanctification*; God did it, and gave him a power and authority to go to him, and put him into a place of trust and favour about him, and made him a minister of the sacrifice, which is a power and eminency above the persons for whom he was to sacrifice, and a power or grace from God to be in nearness to him. This I suppose to be the great argument for the necessity of separating a certain order of men for ecclesiastical ministeries, : And it relies upon these propositions. 1. All power of ordination descends from

Job. 42. 2.

from God, and he it is who sanctifies and separates the person. 2. The Priest by God is separate to be the gracious person to stand between him and the people. 3. He speaks the word of God, and returns the prayers and duty of the people, and conveys the blessings of God, by his prayer, and by his ministry. So that although every Christian must pray and may be heard, yet there is a solemn person appointed to pray in publick: and though Gods spirit is given to all that ask it, and the promises of the Gospel are verified to all that obey the Gospel of Jesus, yet God hath appointed sacraments and solemnities, by which the promises and blessings are ministered more solemnly, and to greater effects. All the ordinary devotion the people may doe alone; the *solemn, ritual* and *publick*, the appointed Minister only must do. And if any man shall say, because the Priest's ministry is by prayer, every man can do it, and so, no need of him; by the same reason he may say also that the Sacraments are unnecessary, because the same effect which they produces is also in some degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

Now what for illustration of this Article I have brought from the instance of *Job*, is true in the ministers of the Gospel, with the superaddition of many degrees of eminency. But still *in the same kind*, for the power God hath given is indeed *mysticall*; but it is not like a power operating by way of natural or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that issues out actions by way of direct emanation, like natural or acquired habits, but it is a grace or favour done to the person, and a qualification of him *in genere politico*, he receives a politick, publick, and solemn capacity, to intervene between God and the people; and although it were granted that the people could do the external work, or the action of Church ministeries, yet they are actions to no purpose; they want the life and all the excellency, unless they be done by such persons whom God hath called to it, and by some means of his own hath expressed his purpose to accept them in such ministrations.

And this explication will easily be verified in all the particulars of the Priests power, because all the ministeries of the Gospel are *in genere orationis* (unless we except *preaching*, in which God speaks by his servants to the people) the minister by his office is an *intercessor with God*, and the word used in Scripture for the Priests *officiating* signifies his praying [ *ἀντιπροσέχοντες δι' αὐτῶν* ] as they were *ministering or doing their Liturgy*, the work of their supplications and intercession; and therefore the Apostles positively included all their whole ministry in these two: [ *but we will give our selves to the word of God, and to prayer;* ] the prayer of consecration, the prayer of absolution, the prayer of imposition of hands: they had nothing else to do but *pray and preach*. And for this reason it was, that the Apostles in a sense nearest to the letter, did verify the precept of our blessed Saviour; *Pray continually*, that is, in all the offices, acts, parts and ministeries of a *daily Liturgy*.

This is not to lessen the power, but to understand it: for the Priests ministry is certainly the instrument of conveying all the blessings of the people, which are annexed to the ordinary administration of the spirit. But when all the office of Christs Priesthood in heaven is called *intercession for us*, and himself makes the sacrifice of the Cross, effectual to the salvation and graces of his Church, by his prayer, since we are ministers of

Cap ult. de Ec-  
cles. Hier.  
ὁ ἀρχὴ τῆς  
ἐν Χριστῷ  
ματὶ τῆς ἐπι-  
κλήσεως τῆς α-  
γίας πνεύμα-  
τος, ἐκείνῃ ἀρ-  
τῇ λατρίᾳ,  
ἀλλὰ σῶμα  
Χριστοῦ.

6.

Im Ep. fil.  
Liturgy.

Epist. 59. q. 5.

Cap. 27. de Sp. S.

Τὰ τῆς ἐπικλησεως ῥήματα ἐν τῇ ἀνα-  
δείξει τοῦ ἀρχὴ τῆς εὐχαριστίας, καὶ τῆς  
συνθέσεως τοῦ εὐλογίου τῶν ἀγίων ἡ-  
μῶν καταλείπονται; ἢ ὅτι τούτοις ἀρκέ-  
μεθα, ὡς ὁ Ἀπόστολος, ἢ τὸ εὐαγγέ-  
λιον ἐπιμνησθῆναι, ἀλλὰ καὶ προλέγοντες,  
καὶ ἐπιλέγοντες ἕτερα ὡς μεγάλην ἰ-  
σχυρά πρὸς τὸ μυστήριον τῆς ἰσχύος.

of the same Priesthood, can there be a greater glory than to have our ministry like to that of Jesus? not operating by virtue of a certain number of syllables, but by a holy, solemn, determined and religious prayer, in the several manners and instances of intercession: according to the analogy of all the religions in the world, whose most solemn mystery, was their most solemn prayer: I mean it in the matter of sacrificing; which also is true in the most mysterious solemnity of Christianity in the holy Sacrament of the Lords Supper, which is hallowed and lifted up from the common bread and wine by *mystical prayers* and solemn invocations of God. And therefore S. *Dionysius* calls the forms of Consecration *παισιμὰς ἐπικλησεις, prayers of Consecration*, and S. *Cyril* in his third *mystagogique Catechism* says the same. *The Eucharistical bread [after the invocations of the holy Ghost] is not any longer common bread, but the body of Christ.*

For although it be necessary that the words which in the Latin Church have been for a long time called *the words of Consecration* (which indeed are more properly the words of Institution) should be repeated in every consecration, because the whole action is not completed according to Christ's pattern, nor the death of Christ so solemnly enunciated without them, yet even those words also are part of a mystical prayer; and therefore as they are not only intended there *ἐνδείξει διηγήσεως*, by way of history or narration (as *Cabasil* mistakes;) so also in the most ancient Liturgies, they were not only read *διηγηματικῶς* or as a meer narrative, but also with the form of an address, or invocation: *Fiat hic panis corpus Christi, & fiat hoc vinum sanguis Christi*, Let this bread be made the body of Christ, &c. So it is in S. *James* his Liturgy, S. *Clements*, S. *Marks*, and the Greek Doctors: And in the very recitation of the words of institution, the people ever used to answer [Amen] which intimates it to have been a consecration *in genere orationis*, called by S. *Paul* *benediction*, or the bread of blessing, and therefore S. *Austin* expounding those words of S. *Paul* [Let prayers and supplications and Intercessions and giving of thanks be made] saith, *Eligo in his verbis hoc intelligere, quod omnis vel pane omnis frequenter ecclesia, ut [precationes] accipiamus dictas quas fecimus in celebratione sacramentorum antequam illud quod est in Domini mensa accipiat benedici: [orationes] cum benedicatur, & ad distribuendum comminuitur quam totam orationem pane omnis ecclesia Dominica oratione concludit.* The words and form of consecration he calls, by the name of [orationes] supplications; the prayers before the consecration [preces], and all the whole action [oratio:] and this is according to the stile and practise, and sense of the whole Church or very near the whole. And S. *Basil* saith, that there is more necessary to consecra-

tion than the words recited by the Apostles and by the Evangelists. \* "The words of Invocation in the "shewing the bread of the Eucharist, and the cup of "blessing, Who of all the Saints have left to us? For "we are not content with those which the Apostle "and the Evangelists mention: but before and after, "we say other words having great power towards "the mystery, ἡ τῆς ἀρχαίας διδασκαλίας παραλαβόντες which we have received by tradition. These words set down in Scripture they retained as a part of the mystery co-operating to the solemnity, manifesting the signification of the rite, the glory of the change, the operation of the Spirit, the death of Christ, and the memory



memory of the sacrifice: but this great work which all Christians knew to be done by the Holy Ghost, the Priest did obtain by prayer and solemn invocation: according to the saying of *Proclus* of C. P. speaking of the tradition of certain prayers used in the mysteries, and indited by by the Apostles (as it was said), but especially in *S. James* his Liturgy: *By these prayers (saith he) they expected the coming of the holy Ghost, that his divine persence might make the bread and the wine mixt with water to become the body and bloud of our blessed Saviour.*

And *S. Justin Martyr* very often calls the Eucharist, food made sacramental and Eucharistical by prayer: and *Origen*<sup>b</sup> we eat the bread holy, and made the body of Christ by prayer: *Verbo Dei & per obsecrationem sanctificatus*, bread sanctified by the word of God, and by prayer, viz. the prayer of consecration: *prece mystica* is *S. Austins* expression of it: *Corpus Christi & sanguinem dicimus illud tantum, quod ex fructibus terra acceptum, & prece mystica consecratum ritè sumimus.* That only we call the body and bloud of Christ which we receive of the fruits of the earth, and being consecrated by the mystical prayer, we take according to the rite. And *S. Hierom* chides the insolency of some Deacons towards Priests upon this ground. *Who can suffer that the ministers of widdows and tables should advance themselves above those [at whose prayers] the body and bloud of Christ are exhibited or made presential.* I adde only the words of *Damascen.* The bread and wine are changed into the body and bloud of Christ supernaturally by invocation, and coming of the Holy Ghost.

*Christi corpus sanguisque conficitur?* c Lib 4. de fide cap. 14. *ὁ τὸς ὑποβόσκων ἀγρῶ, οἷός τε καὶ ὑδὼρ διὰ τὴν ἐκποσίτησιν τὰ ἀγρῶ σῶμα καὶ ὑπὸ τοῦ ὑποβόσκοντος μεταποιεῖται εἰς τὸ σῶμα τοῦ Χριστοῦ, καὶ τὸ αἷμα.* Vide *Opiat.* *Atkuit* lib. 6. cont. d. *Parmenian.*

Now whether this consecration by prayer, did mean to reduce the words of institution to the sense and signification of a prayer, or that they mean, the consecration was made by the other prayers annexed to the narrative of the institution according to the several senses of the Greek and Latin Church, yet still the ministry of the Priest whether in the words of consecration, or in the annexed prayers, is still by way of prayer. Nay further yet, the whole mystery itself is operative in the way of prayer, saith *Cassander*, in behalf of the School and of all the Roman Church; and indeed *S. Ambrose*, and others of the Fathers, in behalf of the Church Catholick. *Nunc Christus offertur, sed offertur quasi homo, quasi recipiens passionem, & offert seipsum quasi sacerdos ut peccata nostra dimittat hic in imagine [ibi in veritate, ubi apud Patrem quasi advocatus intervenit]* So that what the Priest does here, being an imitation of what Christ does in heaven, is by the sacrifice of a solemn prayer, and by the representing the action and passion of Christ, which is effectual in the way of prayer, and by the exhibiting it to God by a solemn prayer, and advocacy, in imitation of, and union with Christ. All the whole office is an office of intercession, as it passes from the Priest to God, and from the people to God; And then for that great mysteriousness, which is the sacramental change, which is that which passes from God unto the people by the Priest, that also is obtained and effected by way of prayer. For since the holy Ghost is the consecrator, either he is called down by the force of a certain number of syllables, which that he will verifie, himself hath no where described; and that he means not to do it, he hath fairly intimated, in setting down the Institution in words of great vinity to expresse the sense of the mystery, but yet of so much difference and variety, as will shew, this great change is not wrought by such certain and

D

determi-

7.  
Τὸν δὲ εὐχὰς  
εὐχὰς ἐστὶν  
καὶ τὸν  
b Apol. 2. pro  
Christianus li-  
8. contra Cels.  
προσάγει  
ὡς ἀγρῶ  
θίου σῶμα  
γενόμενος  
διὰ τὸ εὐχὰς  
ἀγρῶ π.  
Muth. 15.  
c Lib. 3. de  
Tri. cap. 4.  
d Quis patitur  
ut mensarum  
& viduarum  
minister supra  
cor se tumidus  
efficit, ad quo-  
rum preces,  
τὴν ἐκποσίτησιν

8.  
S. Cyprian lib.  
8. c. ult. Euse-  
bius Emisen.  
Ser. m. 5. de  
Pascat.

De Iteratione  
in consiliis

determined words, [The blood of the New Testament] so it is in Saint *Matthew* and *S. Mark*, [The new Testament in my blood] so *S. Paul* and *S. Luke*, *My body which is broken*, *My body which is given*, &c. and to think otherwise, is so near the Gentile Rites, and the mysteries of *Zoroastes*, and the secret operations of the *Enthei*, and Heathen Priests, that unless God had declared expressly such a power to be affixed to the recitation of such certain words, it is not with too much forwardness to be supposed true in the spirituality of the Gospel.

10.

But if the spirit descends not by the force of syllables, it follows He is called down by the prayers of the Church, presented by the Priests, which indeed is much to the honour of God and of Religion, an endearment of our duty, is according to the analogy of the Gospel, and a proper action or part of spiritual sacrifice, that great excellency of Evangelical Religion.

11.

For what can be more apt and reasonable to bring any great blessing from God than prayer, which acknowledges him the fountain of blessing, and yet puts us into a capacity of receiving it by way of moral predisposition, that holy graces may descend into holy vessels, by holy ministries, and conveyances; and none are more fit for the employment than prayers, whereby we *blest God, and blest the symbols*, and ask that God may *blest us*, and by which every thing is sanctified, viz. *by the word of God and Prayer*, that is, by God's benediction and our impetration; according to the use of the word in the saying of our blessed Saviour, *Man lives [by every word] that proceeds out of the mouth of God*: that is, by God's blessing; to which, prayer is to be joyned, that we may cooperate with God in a way most likely to prevail with him; and they are excellent words which *a Cassander* hath said to the purpose; *Some Apostolical Churches from the beginning used such solemn prayers to the celebration of the mysteries; and Christ himself, beside that he recited the words (of Institution) he blessed the symbols before and after, sung an Ecclesiastical hymn*. And therefore the Greek Churches which have with more severity kept the first and most ancient forms of consecration, than the Latine Church; affirm that the Consecration is made by solemn invocation alone, and the very recitation of the words spoken in the body of a prayer are used for argument to move God to hallow the gifts, and as an expression and determination of the desire. And this, \* *Gabriel of Philadelphia* observes out of an Apostolical Liturgy, *The words of our Lord [αγιασμός] antecedently, and by way of institution, and incentive are the form, together with the words which the Priest afterwards recites according as it is set down in the divine Liturgy*. It is supposed he means the Liturgy reported to be made by *S. James*, which is of the most ancient use in the Greek Church, and all Liturgies in the world in their several Canons of communion, do now, and did for ever, mingle solemn prayers together with recitation of Christ's words; The Church of *England* does most religiously observe it according to the custom and sense of the primitive Liturgies; who always did believe the consecration not to be a natural effect, and change, finished in any one instant, but a divine alteration consequent to the whole ministry: that is, the solemn prayer and invocation.

a Deiteratione.  
Atque hinc  
adeo credo A-  
postolicas ipsas  
jam inde ab  
initio Ecclesias  
aliquas, hujus-  
modi preces ad  
mysteriorum  
celebrationem  
adhibuisse; imo  
Christum ipsum  
non solâ verbo-  
rum recitatione,  
sed etiam eulo-  
giâ ante ipsum  
mysteriorum  
consecrationem,  
& postea hym-  
no ulum fuisse  
manifestum esse.  
\* Το ἄγιον  
αγιασμός  
πρὸ τοῦ κρεί-  
α λόγια συν-  
τάματα ἔχον,  
καὶ τὸ ἅγιον  
ἱερώς ἐπεξή-  
λασμένα ῥή-  
ματα, καθά-  
περ ἐν τῇ δεῖ-  
ξις τῶν λει-  
τουργιῶν.

12.

Lib. 3. de bap-  
tism. Donat.  
cap. 16.

Epist. 92.

Now if this great ministry be by way of solemn prayer, it will easier be granted that so the other are. For absolution and reconciliation of penitents I need say no more, but the question of *S. Austin*, *Quid est aliud Manus Impositio, quam oratio super hominem?* And the Priestly absolution is called by Saint *Leo*, *Sacerdotum supplicationes*, *The prayers of Priests*,



*Priests*; and in the old *Ordo Romanus*, and in the Pontifical, the forms of reconciliation were [*Deus te absolvat*] the Lord pardon thee, &c. But whatsoever the forms were (for they may be *optative*, or *indicative*, or *declarative*,) the case is not altered as to this question: for whatever the act of the Priest be, whether it be the act of a Judge, or of an Embassador, or a Counsellor, or a Physitian, or all this; the blessing which he ministers, is by way of a solemn prayer, according to the exigence of the present Rite: and the form of words doth not alter the case; for *Ego benedico, & Deus benedicat*] is the same, and was no more when God commanded the Priest in expresse terms *to bless the people*; only the Church of late, chuses the *indicative form*, to signifie, that such a person is by authority and proper designation appointed the ordinary minister of benediction. For in the sense of the Church and Scripture, none can give blessing but a Superiour, and yet every person may say in charity, *God bless you*; He may not be properly said to *bless*, for the greater is not blessed of the lesser by Saint Paul's Rule; the Priest may bless, or the Father may, and yet their benediction, (save that it signifies the authority, and solemn deputation of the person to such an ordinary Ministry) signifies but the same thing; that is, it operates by way of prayer; but is therefore prevalent and more effectual, because it is by persons appointed by God. And so it is in Absolution, for he that ministers the pardon, being the person that passes the act of God to the penitent, and the act of the penitent to God; all that manner that the Priest interposes for the penitent to God is by way of prayer, and by the mediation of intercession; for there is none else in this imaginable; and the other of passing God's act upon the penitent is by way of interpretation and enunciation, as an Embassador, and by the word of his ministry; In persona Christi condonavi, I pardon in the person of Christ, saith Saint Paul: in the first, he is *ἱερεὺς, ἐκκλησιαστής, ἐν χρίστῳ, μεσσηνίας, ἰσχυρὸς ἡγούμενος*; in the second he is *ἱερός, ἱεροφάντης*; in both, a minister of divine benediction to the people, the anointing from above descends upon Aaron's beard, and so by degrees to the skirts of the people; and yet in those things which the Priest or the Prophet does but *signifie* by divine appointment he is said to do the thing, which he only signifies and makes publick as a Minister of God: thus God sent Jeremy, He set him over the Nations to root out, and to pull down, and to destroy, to throw down, and to build, and to plant; and yet in all this, his ministry was nothing but Prophetical: and he that converts a sinner is said to save him, and to hide a multitude of sins; that is, he is instrumental to it and ministers in the imployment; so that here also, *Verbum est oratio*, the word of God and prayer do transact both the parts of this office. And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, *indicative, optative, enunciative*; and yet there is no question but it was intended to do Jacob benefit by way of impetration; so that although the Church may expresse the acts of her ministry in what form she please, and with design to make signification of another Article, yet the manner of procuring blessings and graces for the people is by a ministry of interpellation and prayer, we having no other way of address or return to God but by Petition and Eucharist.

17. I shall not need to instance any more. S. Austin summes up all the Ecclesiastical ministries in an expression fully to this purpose; Si ergo ad hoc valet quod dictum est in Evangelio, Deus peccatores non audit, ant, Per peccatores sacramenta non celebrantur, Quomodo exaudit-----



*deprecantem vel super aquam baptismi, vel super oleum, vel super Eucharistiam, vel super capita eorum super quibus manus imponitur* : with Saint Austin, praying over the Symbols of every Sacrament, and Sacramental, is all one with celebrating the mystery. And therefore in the office of Consecration in the Greek Church, this power passes upon the person ordained, *That he may be worthy to ask things of thee for the salvation of the people*, that is, to celebrate the Sacraments, and Rites, and *that thou wilt hear him* : which fully expresses the sense of the present discourse, that the first part of that grace of the holy Spirit which consecrates the Priest, the first part of his sanctification, is a separation of the person to the power of intercession for the people, and a ministerial mediation, by the ministration of such rites and solemn invocations which God hath appointed or designed.

Εὐχολ. in consecrat. Episc.  
Εἰς τὸ ἄξιον  
γίνεσθαι τὸ  
ἀγνόν αὐτὸν  
τὰ πρὸς σω-  
τηρίαν τῶ λαῷ  
καὶ ἐκκλησίᾳ  
συναντῶν.

15.

And now this sanctification which is so evident in Scripture, tradition and reason, taken from proportion and analogy to Religion, is so far from making the power of the holy man less than is supposed, that it shews the greatness of it by a true representment; and preserves the sacredness of it so within its own cancels, that it will be the greatest sacrilege in the world to invade it; for, who ever will boldly enter within this vail, *nisi qui vocatur sicut Aaron*, unless he be sanctified as is the Priest, who is *συνεχόμενος τῷ Χριστῷ*, as Nazianzen calls him, a Minister co-operating with Christ, he does without leave call himself *a man of God, a Mediator between God and the people under Christ*, he boldly thrusts himself into the participation of that glorious mediation which Christ officiates in Heaven; all which things as they are great honours to the person, rightly called to such vicinity and endearments with God, so they depend wholly upon divine dignation of the grace and vocation of the person.

16.

2. Now for the other part of spiritual emanation or descent of graces in sanctification of the Clergy, that is in order to the performance of the other, *ὅπως ὁ φιλάδελφος Θεὸς ἡμῶν ἀσπλον καὶ ἀμέμκτον αὐτῷ τῇ ἱερωσύνῃ χαρίσεται*; that's the sense of it, *that God who is the lover of souls may grant a pure and unblameable Priesthood*; and certainly they who are honoured with so great a grace as to be called to officiate in holy and useful Ministries have need also of other graces to make them persons holy in habit and disposition, as well as holy in Calling, and therefore God hath sent his Spirit to furnish his Emissaries with excellencies proportionable to their need and the usefulness of the Church. At the beginning of Christianity, God gave gifts extraordinary, as boldness of spirit, fearless courage, freedom of discourse, excellent understanding, discerning of spirits, deep judgment, innocence and prudence of deportment, the gift of tongues; these were so necessary at the institution of the Christian Church, that that if we had not had testimony of the matter of fact, the reasonableness of the thing would prove the actual dispensation of the Spirit; because God never fails in necessities: But afterward, when all the extraordinary needs were served, the extraordinary stock was spent, and God retracted those issues into their fountains, and then the graces that were necessary for the well discharging the *ἐπίκλησις μαστιγίας, the Priestly function*, were such as make the person of more benefit to the people, not only by being exemplary to them, but gracious and loved by God: and those are spiritual graces of sanctification.

And therefore Ordination is a collation of holy graces of sanctification; of a more excellent Faith, of fervent Charity, of Providence and paternal care: Gifts which now descend not by way of miracle, as upon  
the

the Apostles, are to be acquired by humane industry, by study and good letters, and therefore are presupposed in the person to be ordained: to which purpose the Church now examines the abilities of the man, before she lays on hands: and therefore the Church does not suppose that the Spirit in Ordination descends in gifts, and in the infusion of habits, and perfect abilities, though then also, it is reasonable to believe that God will assist the pious and careful endeavours of holy Priests, and bless them with special aids and co-operation: because a more extraordinary ability is needful for persons so designed. But the proper and great aid which the Spirit of Ordination gives, is such instances of assistance which make the person more holy.

And this is so certainly true, that even when the Apostle had ordained Timothy to be Bishop of Ephesus, he calls upon him to *stir up the gift of God, which was in him by the putting on of his hands*, & that gift is a *Rosary of graces*; what graces they are, he enumerates in the following words: *God hath not given us the spirit of Fear, but of Power, of Love, and of a modest and sober mind* (and these words are made part of the form of collating the Episcopal order in the Church of England.) Here is all that descends from the Spirit in Ordination, δύναμις, Power, that is, to officiate and intercede with God in the parts of ministry: and the rest are such as imply duty, such as make him fit to be a Ruler in paternal and sweet government, Μοδesty, Sobriety, Love; And therefore in the forms of Ordination of the Greek Church (which are therefore highly to be valued, because they are most ancient, have suffered the least change, and been polluted with fewer interests) the mystical prayer of Ordination names graces in order to holiness. *We pray thee that the grace of the ever holy Spirit may descend upon him, a Fill him full of all faith and love and power and sanctification by the illumination of thy holy and life-giving Spirit*: and the reason why these things are desir'd, and given, is in order to the right performing his holy offices, *that he may be worthy to stand without blame at thy Altar, to preach the Gospel of thy Kingdom, to minister the words of thy truth, to bring to Thee gifts, and spiritual Sacrifices, to renew the people with the Laver of Regeneration*.

And therefore S. Cyril saies that Christ's saying, Receive ye the Holy Ghost, signifies grace given by Christ to the Apostles, whereby they were sanctified: that by the holy Ghost they might be absolved from their sins, faith a Haymo; and S. Austin saies, that many persons that were snatched violently to be made Priests or Bishops, who had in their former purposes determined to marry and live a secular life, have in their Ordination received the gift of continency. And therefore there was reason for the greatness of the solemnities used in all ages in separation of Priests from the world, insomuch that whatsoever was used in any sort of sanctification of solemn benediction by Moses law, all that was used in Consecration of the Priest, who was to receive the greatest measure of sanctification. *Eadem item vis etiam Sacerdotem, augustum & honorandum facit, novitate benedictionis à communitate vulgi segregatum. Cum enim heri unus è plebe esset, repente redditur præceptor, præses, Doctor pietatis, mysteriorum latentium præsul &c. Invisibili quadam vi, ac gratia invisibilem animam in melius transformantem gerens*, that is, improved in all spiritual graces; which is highly expressed by Martyrius who said to Nectarius, *Tu, ô beate, recens baptizatus & purificatus, & mox insuper sacerdotio auctus es; utraque autem hæc peccatorum expiatoria esse Deus constituit*: which are not to be expounded as if Ordination did confer the first grace, which in the Schools is understood

17:

α Πάρεστι  
πῶς πιστῶς  
καὶ ἀγαπῶς,  
καὶ δυνάμεως  
καὶ ἀμαρτω-  
τῆ ἐπιδοι-  
σῃ τοῦ ἀγίου  
(ωσπεὶ σὺ  
πνεύματι)  
ὅτι καὶ γὰρ  
ταῦτα ἀγίου  
πνεύματος  
ἀμειψόμε-  
θα διὰ τὴν  
εἰρήνην, καὶ  
ἀσπασίαν τοῦ  
ἐν αὐτῷ  
ἁγίου τῆς  
βασιλείας σου;  
ἱερεῖον τὸ  
λόγον τῆς ἀ-  
ληθείας σου,  
συνεστειμένον  
σὺν ὁἱς καὶ  
δυνάμει πνευ-  
ματος, ἀνα-  
καινίζον τὸν  
λαόν σου διὰ  
τοῦ λόγου τῆς  
ἐπαγγελίας  
σου.

18.

c Gratiam Apo-  
stolis à Christo  
collatam, qua  
sanctificaverunt  
ut per spi-  
ritum Sanctum  
à propriis pec-  
catis absolven-  
rentur Lib. 12.  
in lo. ca. 50.  
d Homil. in  
8<sup>am</sup> Pasche.  
e Lib. 2. cap.  
ult. de adul. et  
conjug.

f Six. lib. 7.  
cap. 1.<sup>o</sup>

only to be expiatory; but the increment of grace, and sanctification; and that also is remissive of sins, which are taken off by parts as the habit decreases; and we grow in God's favour, as our graces multiply or grow.

19. Now that these graces being given in Ordination, are immediate emanations of the holy Spirit, and therefore not to be usurped or pretended to by any man, upon whom the Holy Ghost in Ordination hath not descended, I shall less need to prove, because it is certain upon the former grounds, and will be finished in the following discourses; and it is in the Greek Ordination given as a Reason of the former prayer, *ἐξ ὧν τῇ ἐκθέσει τῶν ἱμῶν χερῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλεσίτοι σου δικημάτων ἴδεται χάρις τοῖς ἀξίοις σου.* [For not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy.] So that we see, more goes to the fitting of a person for Ecclesiastical Ministeries than is usually supposed; together with the power, a grace is specially collated, and that is not to be taken up and laid down, and pretended to by every bolder person. The thing is sacred, separate, solemn, deliberate, derivative from God, and not of humane provision, or authority, or pretence, or disposition.

#### SECT. VIII.

1. **T**He Holy Ghost was the first Consecrator, that is made evident; and the persons first consecrated were the Apostles, who received the several parts of the Priestly order, at several times; the power of consecration of the Eucharist, at the institution of it; the power of remitting and retaining sins in the Octaves of *Easter*; the power of baptizing and preaching, together with universal jurisdiction, immediately before the Ascension, when they were commanded to *go into all the world preaching and baptizing*. This is the whole office of the *Priesthood*; and nothing of this was given in Pentecost when the holy Spirit descended and rested upon all of them; the Apostles, the brethren, the women: for then they received those great assistances which enabled them who had been designed for Embassadors to the world, to do their great work: and others of a lower capacity had their proportion, as the effect of the promise of the Father, and a mighty verification of the truth of Christianity.
2. Now all these powers which Christ hath given to his Apostles, were by some means or other to be transmitted to succeeding persons, because the several Ministeries were to abide for ever. All nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confessors, and consigned with Baptism, sins to be remitted, flocks to be fed and guided, and the Lord's death declared, represented, exhibited, and commemorated untill his second Coming. And since the powers of doing these offices, are acts of free and gracious concession, emanations of the holy Spirit, and admissions to a vicinity with God, it is not only impudence and sacrilege in the person, falsely to pretend, that is, to bely the Holy Ghost, and thrust into these Offices, but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unless he calls and points out the person, either by an extraordinary or by an ordinary Vocation; Of these I must give a particular account.

The



The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity, is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined Ministry. The first of every order hath another manner of constitution, than all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, than the descent of the current; and the derivation of the powers of the Holy Ghost that make the Priestly order, are just like the Creation: the first man was made with God's own hands, and all the rest by God, co-operating with a humane act; and there is never the same necessity as at first, for *God to create man*. The species or kind shall never fail, but be preserved in an ordinary way: And so it is in the designation of the Ministers of Evangelical Priesthood; God breathed into the Apostles τὸ πνεῦμα τὸ ζῶν, *the breath of the life-giving spirit*; and that breath was to be continued in a perpetual, univocal production; they who had received, they were also to give: and they only could.

Grace cannot be conveyed to any man, but either by the fountain, or by the channel: by the Author, or by the Minister. God only is the fountain and Author: and he that makes himself the Minister whom God appointed not, does in effect make himself the Author: for he undertakes to dispose of grace which he hath not received, to give God's goods upon his own authority: which he that offers at, without God's warrant, does it only upon his own. And so either he is *the Author*, or an *Usurper*, either the fountain, or a dry cloud, which in effect calls him either *blasphemous*, or *sacrilegious*.

But the first and immediate derivation from the fountain, that only I affirm to be miraculous, and extraordinary: as all beginnings of essences and graces of necessity must: those persons who receive the first issues, they only are extraordinarily called: all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an ordinary necessity, to which God hath proportioned an ordinary Ministry; and when it may be supplied by the common provisions, to look for an extraordinary calling, is as if a man should expect some new man to be created, as *Adam* was; it is to suppose God will multiply beings and operations without necessity. God called at first, and if he had not called, man could not have come to him in this nearness of a holy Ministry; he sent persons abroad, and if he had not sent, they could not have gone; but after that he had appointed by his own designation persons who should be Fathers in Christ, he called no more, but left them to call others: He first immediately gives the χάρις, *the grace*, and leaves this as a *Depositum* to the Church, faithfully to be kept till Christ's second coming; and this *Depositum* is the doctrine and discipline of Jesus: he opens the door, and then left it open, commanding all to come in that way, into the Ministry and tuition of the flock, calling all that came in by windows, and posterns, and oblique ways, *thieves and robbers*. And it is observable, that the word *vocation* or *calling* in Scripture, when it is referred to a designation of persons to the Ministry, it always signifies that which we term, *calling extraordinary*; it always signifies, an immediate act of God; which also ceased when the great necessity expired, that is, when the fountain had streamed forth abundantly, and made a current to descend without interruption. The purpose of this discourse is, that now no man should in these days of ordinary Ministry, look for an extraordinary calling, nor pretend in order to vainer purposes any new necessities.

They

Acts 13. 2.  
15. 10.

Heb. 5. 4. 5. 10.

6. They are fancies of a too confident opinion, and over-valuing of our selves, when we think the very being of a Church is concerned in our mistakes; and if all the world be against us, we are not ashamed of our folly, but think truth is failed from among the children of men, and the Church is at a loss, and the current derived from the first emanations is dried up, and then he that is boldest to publish his follies, is also as apt to mistake his own boldness for a *call from God*, as he did at first his own vain opinion for a necessary truth; and then he is called extraordinarily, and so ventures into the secrets of the Sanctuary. First, he made a necessity more than ever God made, and then himself finds a remedy that God never appointed. He that thinks every shaking of the Ark is absolute ruine to it, when peradventure it was but the weakness of his own eyes that made him fancy what was not, may also think he hears a call from above to support it, which indeed was nothing but a noyse in his own head: And there is no cure for this, but to cure the man, and set his head right. For he that will pretend any thing that is beyond ordinary, as he that will say he hath two reasonable Souls within him, or three Wills, is not to be confuted but by Physick, or by the tying him to abjure his folly till he were able to prove it.

7. But God by promising that his Church should abide for ever, and that *the gates of Hell should not prevail against it*, but that himself would be *with her to the end of the world*; hath sufficiently confuted the vanity of those men, who that they might thrust themselves into an office, pretend the dissolution of the very being of the Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, so he does it with *peace*, and *modesty*, and *truth*, and *necessity*.

8. 2. And there is no need of an extraordinary calling to amend such things which are certain, foreseen, events; and such were heresies and corruption in doctrine and manners, for which God appointed an ordinary Ministry to take cognizance and make a remedy; for which himself when he had told us, *Heresies must needs be*, yet made no provisions extraordinary, but left the Church sufficiently instructed by her Rule, and guided by her Pastors.

9. 3. When Christ means to give us a new Law, then he will give us a new Priesthood, a new Ministry: One will not be changed without the other; God now no more comes in a mighty rushing wind, but in a still voice, in the gentle Homilies of ordinary Prophets; and now that the Law, by which we are to frame our understandings and our actions, is established, we must not expect an Apostle to correct every abuse; for if they will not hear *Moses* and the Prophets, if one should come from the dead, or an Angel come from Heaven, it is certain they will not be entertained, but till the wonder be over, and the curiosity of news be satisfied.

10.  
Volkel lib. 6.  
cap. 13.

Against this, it is pretended that Christ promised *to be with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to chuse, and they may chuse amiss; and if all should do so, Christs promises may fail us, though not fail of their intentions; and then in this case the Church failing, either there must be an extraordinary calling of single persons, or else any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common persons should by necessity be drawn into an employment, which by ordinary vocation, they are not to meddle with.

Against

Against this we can (thanks be to God for it) pretend the experience of 16. Ages; for hitherto it hath ever been in the Christian Churches, that God hath preserved a holy Clergy in the same proportion as he hath preserved a holy people; never yet were the Clergy all Antichristian, in the midst of Christian Churches; and we have no reason to fear it will be so now, after so long an experience to expound the promises of our Lord to the sense of a perpetual Ministry, and a perpetual Church, by the means of Ordinary ministrations.

And how shall the Church be supposed to fail, since God hath made no provisions for its restitution? For by what means should the Church be renewed, and Christianity restored? Not by Scripture? for we have no certainty that the Scriptures which we have this day, are the same which the Apostles delivered, and shall remain so for ever; but only 1. The reputation and testimony of all Christian Churches, (which also must transmit the same by a continual successive testimony to the following, or else they will be of an uncertain faith,) and 2. The confidence of the divine providence and goodness, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath designed us. Now the same Arguments which we have for the continuation of Scripture, we have for the perpetuity of a Christian Clergy, that is, besides the so long actual succession and continuance, we have the goodness and unalterable sweetness of the Divine mercies, who will continue such Ministeries which himself hath made the ordinary means of salvation; he would not have made them the way to Heaven and of ordinary necessity, if he did not mean to preserve them. Indeed, if the ordinary way should fail, God will supply another way to them that do their duty; but then Scripture may as well fail as the ordinary succession of the Clergy: they both were intended but as the ordinary ministeries of salvation, and if Scripture be kept for the use of the Church, it is more likely the Church will be preserved in its necessary constituent parts than the Scripture; because Scripture is preserved for the Church, it is kept that the Church might not fail. For as for the fancie, that all men being free agents may chuse amiss: suppose that; but then, may they not all consent to the corruption or destroying of Scripture? yea, but God will preserve them from that, or will over-rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not also over-rule the event of the matter of universal Apostacie? for both of them are matter of choice.

But then that all the Clergy should consent to corrupt Scripture, or to lose their Faith, is a most unreasonable supposition; for supposing there is a natural possibility, yet it is morally impossible; and we may as well fear that all the men of the world will be vitious upon the same reason; for if all the Clergy may, then all the People may, and you may as well poison the Sea, as poison all the Springs; and it is more likely all the Ideots, and the ordinary persons in the world should be couzened out of their Religion, than that all the wise men and *Antistites*, the *Teachers*, *Doctors*, and *publick Ministers* of Religion should. And when all men turn Mariners, or Apothecaries, or that all men will live single lives, and turn Monks, and so endanger the species of mankind to perish, (for there is a great fear of that too;) that is, when all the world chuse one thing (for if two men do, two thousand may do it if they will, and so may all upon this ground:) then also we may fear that all the Governours of the Church may fail, because some do, and more have,

and

11.

12

*Ibid. cap. 19.*

13.



and all may; till then, there will be no need of an extraordinary Commission; but the Church shall go on upon the stock of the first calling, and designation, which was extraordinary. The Spirit issued out at first miraculously, and hath continued running still in the first channels by ordinary conduct, and in the same conveyances it must run still, or it cannot without a miracle derive upon us, who stand at infinite distance from the fountain. Since then, there is now no more expectation of an extraordinary calling (and to do so were an extraordinary vanity) it remains that the derivation of the ministerial power be by an ordinary conveyance.

14.

The Spirit of God in Scripture hath drawn a line, and chalked out the path that himself meant to tread, in giving the graces of Evangelical ministrations. At first, after that Christ had named twelve (one whereof was lost) they, not having an express command for the manner of Ordination, took such course as Reason and Religion taught them. They named two persons, and prayed God to chuse one, and to manifest it by Lot; which was a way less than the first designation of the other eleven; and yet had more of the extraordinary in it, than could be reasonably continued in an ordinary succession. The Apostles themselves had not as yet received skill enough how to officiate in their ordinary ministry, because the Holy Ghost was not as yet descended.

15.

But when the Holy Ghost descended, then the work was to begin; the Apostles wanted no power necessary for the main work of the Gospel; but now also they received Commissions to dispense the Spirit to all such purposes to which He was intended. They before had the office in themselves, but it was *not communicable to others*, till the Spirit, the *Anointing from above*, ran over the Fringes of the Priest's garments; they had it but in imperfection and unactive faculties; So saith *Theophylact*: He breathed, not now giving to them the perfect gift of the Holy Ghost, for that he intended to give at Pentecost; but he prepared them for the fuller reception of it. They had the gift before, but not the perfect consummation of it, that was reserved for the great day; and because the power of Consecration is the *πλήρωσις*, or perfection of *Priestly order*, it was the proper emanation of this days glory; then was the *ἱερατικὴ πλήρωσις*, the perfection of what power Christ had formerly conigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular sort; but that which produces the actions, and enables others to do so too; for then the perfection is inherent, not only *formally*, but *virtually* and *eminently*; and that's the crown of habits and natural faculties. Now besides the reasonableness of the thing, this is also verified by a certainty that will not easily fail us; by Experience, and *ex post facto*: For as we do not find the Apostles had, before Pentecost, a *productive power*, which made them call for a Miracle, or a special providence by Lots; so we are sure that immediately after Pentecost they had it: for they speedily began to put it in execution; and it is remarkable, that the Apostles did not lay hands upon *Matthias*: he being made Apostle before the descent of the Holy Ghost, they had no power to do it, they were not yet made *Ministers of the Spirit*; which because afterwards presently they did, concludes fairly, that at Pentecost they were amongst other graces made the *ordinary Ministers of Ordination*.

This I say is certain, that the Holy Ghost descending at Pentecost, they instantly did officiate in their ministerial offices, they preached, they baptized, they confirmed and gave the holy Spirit of oblation; and

*Theophylact.*  
in 2<sup>o</sup>. Johan.  
ἐμεντα, ἡ τῇ  
πληρῶσι δωρε-  
άν τῃ ἀγίῳ  
πνεύματι  
οὗν αὐτοῖς ἐν-  
ταῖς, ταύταις  
γὰρ ἐν τῇ  
ἱερατικῇ ἡ-  
μελλε δύναι,  
ἀλλὰ πρὸς ὑ-  
ποδοχὴν τῆς  
πνευματικῆς  
ἐπιτηδεύσεως  
αὐτοῖς ποιῶν.

and took persons into the Lot of their Ministry, doing of it by an external rite and solemn invocation : and now the extraordinary way did cease ; God was the fountain of the power, but man conveyed it by an external rite : and of this Saint *Paul*, who was the only exception from the common way, takes notice ; calling himself an Apostle, *not of man, nor by man, but by Jesus Christ* ; implying that he had a special honour done, to be chosen an Apostle in an extraordinary way ; therefore others might be Apostles, and yet not so as he was ; for else his expression had been all one, as if one should say, *Titus the son of a man, not begotten of an Angel, or Spirit, nor produced by the Sun or Stars, but begotten by a Man of a Woman* : the discourse had been ridiculous, for no man is born otherwise ; and yet he also he had something of the ordinary too ; for in an extraordinary manner he was sent to be ordained in an ordinary Ministry. And yet because the ordinary Ministry was settled, *S. Paul* was called to an account for so much of it as was extraordinary ; and was tied to do that which every man now is bound to do, that shall pretend a calling extraordinary, *viz.* to give an extraordinary proof of his extraordinary calling : which when he had done in the Colledge of *Jerusalem*, the Apostles gave him the right hand of fellowship, and approved his vocation ; which also shews, that now the way of Ordination was fixed and declared to be by humane ministry ; of which I need no other proof but the instances of Ordinations recorded in Scripture, and the no instances to the contrary, but of *S. Paul*, whose designation was as immediate as that of the **II.** Apostles, though his Ordination was not. I end this with the saying of *Job* the Monk : *Concerning the order of Priesthood, it is supernatural and unspeakable. He that yesterday, and the day before, was in the form of Ideots, and private persons, to day by the power of the Holy Ghost, and the voice of the chief Priest, and laying on of hands, receives so great an improvement and alteration, that he handles, and can consecrate the divine mysteries of the holy Church, and becomes ( under Christ ) a Mediator [ Ministerial ] between God and man, and exalted to hallow himself and sanctifie others* : The same almost with the words of *Gregory Nyssen*, in his book *De sancto baptisinate*.

Τραπ. de Si-  
crament.  
'Ομοίως δὲ καὶ  
ὅτι τῇ ἱε-  
σύνει ὑψι-  
φυὲς καὶ ἄρρη-  
τον. χθές καὶ  
παύειν ὄντα  
τίνα τῶν πολ-  
λῶν καὶ ἐνα-  
τῶν τυγχά-  
σων τοῦ ἰδίου

σήμερον πνεύματ' ἁγίον λυτρώμεσθαι καὶ ἀρχιερέας ὧν καὶ διεξιζοῦσιν ἐπιθέσθαι περὶ τῆς ἀλλοθιότητος καὶ ἐξέσθαι, καὶ τοῦτων ἀποκαθιστάμεν, ὥστε τὰ θεῖα μυστήρια τῆς ἐκκλησίας τιλῆν λυτρώμεσθαι, καὶ μάλιστα τὸ θεῖον καὶ ἀνθρώπων γένειον ἰσχυρῶν τε καὶ τῶν ἄλλων ἀποζῆν.

This is the sum of the preceding discourses. God is the Consecrator; man is the Minister; the separation is mysterious and wonderful; the power great and secret; the office to stand between God and the people, in the ministry of the Evangelical rites; the calling to it ordinary, and by a settled Ministry, which began after the descent of the Holy Ghost in Pentecost.

17.

This great change was in nothing expressed greater, than that *Saul* upon his Ordination changed his name, which Saint *Chrysostome* observing, affirms the same of Saint *Peter*. I conclude, *Differentiam inter ordinem & plebem constituit Ecclesiæ autoritas & honor per ordinis concessum sanctificatus à Deo*, saith *Tertullian*. The authority of the whole Church of God hath made distinction between the person ordained and the people, but the honour and power of it is derived from the sanctification of God: It is derived from him, but conveyed by an ordinary Ministry of his appointing: Whosoever therefore with un sanctified, that is, with unconsecrated hands, shall dare to officiate in the ministerial office, separate by God, by gifts, by graces, by publick order, by an established rite,

18.  
Homil. 28 in  
Acta 18.

Exhort. ad ca-  
strat.

by the institution of Jesus, by the descent of the Holy Ghost, by the word of God, by the practise of the Apostles, by the practise of sixteen Ages of the Catholick Church, by the necessity of the thing, by Reason, by Analogy to the discourse of all the wise men that ever were in the world; that man, like his predecessor *Corah*, brings an unhallowed Censer, which shall never send up a right cloud of Incense to God, but yet that unpermitted, and disallowed smoak shall kindle a fire, even the wrath of God which shall at least destroy the Sacrifice: *his work shall be consumed*, and when upon his repentance himself escapes, yet it shall be so *as by fire*, that is, with danger, and loss, and shame, and trouble. *For our God is a consuming fire.*

*Remember Corah and all his company.*

*Ἄγιος, ἰσχυρός.*

The End.